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SENOR JULIAN SEGUNDO DE OVIES.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. COL'S. O'CE



THE DEATH PENALTY.

Ada Vinton Towne.

In the bygone ages man lived in caves and forests. He had no facilities for protection in the way of massive walls or other accouterments, so when he discovered that a fellow creature was committing depredations on his flock or family he, with the aid of his kindred, quickly put to death the trespassing marauders. As this method of ridding a community of an offensive party proved particularly effective, it continued to grow in favor as the penalty for many different forms of misconduct until just before the days of Blackstone, when our bloodthirsty race decided that there were 223 offenses sufficiently enormous to demand the life of the perpetrator as a forfeit.

For the lightest of these transgressions, such as disobedience to parents, shoplifting, blasphemy, stealing to the amount of five shillings, unlawful attempt to kill a hare, etc., the penalty was plain, simple hanging. Murder was punished by varying degrees of atrocity, but one of the favorite methods was amputation of the feet and hands before hanging. Treason was punished by securely fastening a rope about the victim's neck and dragging him on the ground to the place of execution. He was then hanged, cut down while still alive, disemboweled and his entrails burned before him. He was next beheaded and then his body was divided into "four quarters" and presented to the king to dispose of as he thought proper. For treason in woman, "the legal male minds," with the chivalry that has always characterized their treatment of the weaker sex, decided that she should, like the male offender, be dragged to the place of execution and then simply be burned alive.

But the crime of all crimes, where the most malicious atrocity seemed necessary while inflicting the death penalty, was the sin of heresy. For this great wrong of daring to think for themselves in religious matters thousands of victims met death in every way a fiendish imagination could suggest. Mothers were bound to posts and left to die there while their babes were left starving on the ground before them. Other heretics were fastened before large fires and slowly roasted. Some were hung by the hair, others by the feet, in chimneys, and suffocated by the smoke from burning hay, while many other methods even more cruel than these were devised for the torture of persons so unfortunate as to be thoughtful and honest.

A short time, however, before the advent of Blackstone, there began a revulsion of feeling which was probably due to the fact that in their revengeful fury laws of condemnation had been passed against the lawmakers' own misdemeanors; and as legislators are much like the rest of us, when they discovered that they were guilty of the misconduct on which they had placed so odious a penalty they concluded that the offense was not so very bad after all and then repealed the law against it. It required but a short time for the more thoughtful to observe that with the abatement of executions there was a decrease in crime, and as a growth in mercy begins with the practice of mercy the

death penalty was gradually repealed until at present there are in most countries but two crimes which the law admits to be deserving of death.

This decadence of capital punishment has given to the world a wonderful progress in the arts, inventions and humanities; and as these latter are indirectly due to the former, it is highly desirable that this hideous relic of barbarism should become entirely a thing of the past.

It is contrary to the spirit of progress belonging to the nineteenth century. Observation has taught us that the criminal is the result of many causes for which he is not wholly responsible. He is the victim of circumstances in which heredity and environment play a large part. With this truth before us, we of today look upon ourselves as the rightful protectors of our unfortunate brothers. We build hospitals for the physically diseased and homes of refuge for the morally diseased. In these institutions we place those whose weaknesses are likely to bring injury to themselves or others, and we give them tender care, hoping thus to make them better fitted to meet life's difficulties than before they received this humane treatment. We have our free day schools and night schools and industrial schools; our libraries and our asylums for the blind and the orphaned, all seeking the steady advancement of the destitute and lowly in everything accounted the most desirable by the best thinkers of the civilized world. Even the ex-convict is met at the prison gate by helpful associates, and if he desires to leave the old mistakes behind him he finds kind assistance at this entrance to a new life.

Many countries have already abolished this shameful death. Prominent among these are Switzerland, Holland, Portugal and Roumania, while in our own country Maine, Rhode Island, Wisconsin and Michigan have given it up altogether. Our modern great men, such as Beecher, Longfellow, Whittier, Bryant, Wendell Phillips and many more looked upon it as a dark blot on our Christian civilization. The tendency of the age is toward the elevation of our fellow creatures, and the foundation of a brotherhood in which capital punishment has no more of a rightful place than has the rack or the whipping post.

The death penalty is contrary to all our better instincts, as is shown by our common shrinking from the executioner. Few of us would care to press the hand that turned on the death current carrying ignominious death to a fellow creature, nor would we willingly clasp the hand that cut the rope to usher a poor victim of circumstances from life by hanging. The executioner who beheads one of his kind by the horrible guillotine could be naught but an object of aversion to us all. In countries regarded as partially barbarous the one who puts to death is looked upon with antipathy. A few years ago in bullfighting Spain it was almost impossible to find a man low enough to willingly accept this office. The government was finally obliged to bribe a condemned criminal by offering to give him a pardon after he had taken the lives of a certain number sentenced thus to die.

Nowadays the executioner himself feels that he is violating the higher

law and prefers to remain unknown to the community about him. The man who cuts the rope chooses concealment, and the man who turns on the dreadful electric current hides his identity with this murder made legitimate by revengeful laws.

When a man is rescuing the helpless from a burning building or the drowning from the merciless waters he shrinks very little from the public gaze. The man who feels himself a wrongdoer hides; so does the executioner. The man who counterfeits or forges or commits arson hides if possible his part in his nefarious business. Who has at any time heard of an honest physician or merchant who chose to hide his vocation from the world? Where is the person who feels an involuntary shrinking from the philanthropist or the professional man engaged in reputable business? I think no one does, but we do feel an unutterable repugnance toward the man who is bribed to take the life of a brother.

The death penalty is a wrong to society since it does not prevent murder, but on the contrary it has, through its demoralizing influence, a tendency to an increase of crime. In the past the executions were public that men might be thoroughly convinced of the dreadful results awaiting the man who unlawfully takes the life of another, and thousands of men, women and children congregated to witness the horrible spectacle. Now we are dependent on the newspapers for particulars connected with the execution, but imagination easily fills out the dreadful picture. It is stated, by those having sufficient experience to be regarded as authority, that we grow like what we feed upon, and to daily read of horrible things is nearly as demoralizing as to witness the terrible occurrence. Men die from the effects of imagination, and our readers of vicious literature make frequent attempts to become pirates and cowboys. Newspapers will, to some extent, continue to publish accounts of these frightful scenes so long as they take place, and thus for the good of mankind this barbarous evil should no longer have an existence.

The death penalty is a wrong to the victim. Even if guilty it is an injustice, for men are born morally blind as well as physically blind. We are the victims of circumstances. We choose neither birthplace nor temperament. Unrelenting, unyielding fate crowds us here, a strange mixture of what men call good and evil. All have virtues, all have defects. One man is born physically blind. We shield him, we educate him, we do all that is possible to compensate him for what all must admit is a serious misfortune; and even if through his deficiency a life is sacrificed we are still unremitting in our kindness to him. A man may through color blindness cause the death of hundreds. We do not kill him. He simply is allowed to hold no position where his defect will lead to the loss of other lives. Another man is born music blind, if I may use such a term, and all the airs "that raised a mortal to the skies or drew an angel down" are to him discord. At the concert he destroys the pleasure of those about him by telling his friends about the baby's tooth or the hired girl's beau, or the best way to can tomatoes, and his victims do not kill him. They only think thoughts unlawful for man to utter. It is thus with the morally blind man. He has through his defect but little regard for the rights of others, and so in a moment of extreme passion or unusual temptation he takes a life. Should he for this lack of moral sight suffer death while his color blind brother, after the sacrifice of a hundred lives, suffers the loss of position only? I

say "No!" a thousand times "No!" Confine him where he can do no further harm and then treat him as we do others to whom nature has given in a niggardly manner.

But the greatest of all reasons why the death penalty should be abolished is that an innocent life is often sacrificed. A few years ago while conversing with a noted criminal lawyer, he said that in his opinion nearly one-half of the convictions were of innocent men. It is so easy for a witness to be honestly mistaken. Many times men are bribed to swear falsely. Frequently a juror has been corrupted, while several more often sleep through a large portion of the testimony. Our most conscientious men, through their horror of the death penalty, evade jury duty, thus leaving it to a class less keenly alive to the fear of mistakes. Even the law recognizes the unfitness of some for the exercise of this judgment, debarring as it does a butcher from taking part in a verdict demanding human life.

But if men comparatively disinterested are thus sensitive to the magnitude of the dreadful situation, what must be the feelings of the innocent victim?

Accused of a crime so revolting that his soul rebels against even the legal murderers; confined among criminals, where he is helpless except through the influence of friends; feeling the web of suspicious circumstances gradually drawing more closely about him; knowing that in his last dreadful hour no dear one can comfort with the blessed ministrations of love, to know all this must be the very blackness of despair, which we as a progressive people should make forever impossible.

I know it is claimed that to hold the murderers we have an insufficient supply of prisons, but the money we waste in taking life will build more places of confinement where the guilty are harmless and the innocent can receive restitution when the hour of vindication comes. It is also said that while imprisonment has no terrors, men fear the death penalty, but this claim is hardly sustained by facts, for the Rev. William Roberts of Bristol, England, reports that he visited 167 convicts under sentence of death, and 164 acknowledged that they had witnessed executions.

Then again it is quoted "that who sheddeth man's blood by man shall his blood be shed," but if the world were to concede this point the executioner, the legislators and the electors must drink of the cup they prepare for others, since they are all involved in this legal revenge. True it is that the claim is made that it is not vengeance but a just punishment for a broken law, but punishment properly administered is correction, correction leads to reformation and reformation leads back to the paths of well doing. The government should bear a relation to the people similar to that the father does to his child. He punishes the child not because he loves his law better than he does the child, but because obedience to the law is for the child's welfare.

Others say a man has a right to his life only so long as it is not detrimental to other lives, and yet while smallpox or yellow fever may endanger the lives of a whole neighborhood, society has not reached a point where we execute the patient. Quarantine, not death, is the protection against those physically diseased, and it should be the protection against those morally diseased.

I love my fellow creatures, and because of that love I ask that this horrible remnant of barbarism be relegated to the regions of darkness, where it belongs. It has no rightful place in the civilization founded on the doc-

trines of the loving Christ, who taught by precept and example to "Resist not evil."

The finer instincts in every human breast would revolt in horror were men likely to be drawn, as for jury duty, to do the work of execution. Familiarity with cruel revenge just as surely debases the public as contact with loving mercy elevates all who come within its divine influence. There is as much justice in putting to death a physically blind or color blind brother as there is in putting to death a morally blind brother, and so I ask in the name of all the prayers and tears and hopeless anguish of the millions slain without mercy, that our innocent or guilty brother may never again suffer an ignominious death by hang man's rope or in the dreadful electrocuting chair.

ADA VINTON TOWNE.

SUGGESTION AND SPIRIT COMMUNION.

The current number of Suggestive Therapeutics contains the following paper by H. L. True, M. D., of McConnellsville, O., bearing upon a feature of psychism vitally important at all times as showing the distinction between mind action, suggestion or what not, in a circle with a medium, and that wholly apart and distinct which affirms itself a human spirit, or inhabitant of the other world:

It has been claimed that "spirit" messages are controlled or governed by the minds of the audience—that they originate in the subjective mind of some individual present—or that they are produced by agreement of all the subjective minds of those present, some particular one (the medium) acting as spokesman for the rest in a manner similar to the way the sentiments of a public assembly are expressed in a series of resolutions drawn up by the secretary.

Now if it is true that "spirit" messages originate in the subjective minds of the audiences, they should be governed by the same laws that govern the subjective mind on other occasions. They should be governed by suggestion. Are they so governed? I do not know what has been the experience of other investigators, but I am convinced that suggestion will not govern our messages. To illustrate this point I will cite one or two instances.

At one of our meetings, when one esteemed lady member, whom I shall call Louisa, was absent, the "spirit" which appeared rapped off the name "David." "Please give your surname;" but "David" was spelled again. We tried this twenty consecutive times, and got "David" every time. When asked for his name he would spell nothing but "David." We tried calling the alphabet, leaving out the letters of David. Then he would not answer at all. We suggested the name of every deceased David that any of us had ever known, but he would have none of them. He would not give his surname. The question was asked: "With whom do you desire to communicate?" He spelled "Louisa." "Well, she is not here. Will you not tell it to us and we will tell her?" Answer: "No." "Will you not give us some other message?" "No." "You refuse to communicate unless Louisa is present?" "Yes." "What did you come here for?" Answer, "Louisa." "Will you be with us at our next meeting if Louisa is present?" Answer: "Yes."

When Louisa was informed of this singular occurrence her first words were, "I know who it was. David was one of the best friends I ever had. I wish I had been there." She refused to give his surname, but said she could tell whether it was her David or not if he came again. At the next meeting she was present and David was

the first "spirit" to report, spelling out his name, likewise refusing to give his surname to the company, but offering to give it to Louisa if she would run the alphabet mentally. This she did, and from the responses reported that it was her David. He then spelled aloud the place where he died and also a pretty little message for Louisa, which she claimed she could recognize as characteristic of her David. She has never told us his surname, nor has he ever appeared at our circle again, with but one exception, and that was another time when Louisa was absent. He gave his first name and hers, and again refused to communicate unless she was present.

Now the question is, How did we get the name David? Did we make it up subjectively, and it so happened to be the same name as that of Louisa's friend, or did we get it from Louisa's mind by telepathy, or did a spirit communicate it to us? If it originated in our subjective minds, why could we not make this David respond when we suggested the surnames of other Davids? This proves that we can not with our minds control the messages, for we were all very anxious to get the surname of David, but failed most signally. (We had the opinion that David was an old beau of hers, and on that account we were anxious to get his name.)

I have noticed another peculiarity about these messages which seems to show that they are beyond our control and are not governed by suggestion. We ask the purported spirit to do something for us, as, for instance, to bring some spirit with whom we desire to communicate. He will not positively promise, nor can we by coaxing get him to promise, but if we put the question this way, Will you try? he will answer very readily in the affirmative. If we ask them to continue a communication while the audience sits back from the table, no one touching it, they will not promise. "Will you try?" Here they do not hesitate, but answer "Yes." If we ask impertinent questions they will not answer. If we ask why, they will tell us the question is not proper or that the answer might offend or wound some one's feelings. I can not illustrate this character of messages better than by giving a message we received relating to the Jackson and Walling case.

Question: "Can you tell us anything about Jackson and Walling?" "Yes; they have come through the greatest tribulation, but their tears are all wiped from their eyes. They are in a higher state than Pearl Bryan, because they are more loving spirits." "How about Pearl Bryan?" "She is not quite happy on account of the judgment of Jackson and Walling. She can not rest so long as they are judged unjustly." "Where was she during the two days she was absent or not accounted for in the trial?" "At a doctor's house in Cincinnati." "Please give the doctor's name?" No response. "Why will you not answer that question?" "Pearl Bryan would not give her consent. It would make her sufferings greater." "Was Pearl Bryan murdered?" "No; her death was purely accidental, caused by an overdose of morphine given by mouth." "Who made the mistake?" No response. "Tell us all the particulars of her death?" No response. "Why will you not tell us this?" "Because it would make other hearts bleed if we did." "If her death was purely accidental why did not Jackson and Walling say this in the start, and tell what they knew about it?" "Integrity kept them from so doing. They made a solemn promise never to reveal the particulars of her death." "To whom did they make such a promise?" No response. "Why will you not answer this question?" "Because it is not proper. We are not allowed to com-

municate matters that will make trouble." "Where is Pearl Bryan's head?" No response. "Is that question also improper?" "Yes." "Then I understand you to say that Jackson and Walling were innocent of the crime of murder?" "Yes." "What connection had they with the case?" "What they did for Pearl Bryan was through sympathy with her in her trouble." "When will the world come to believe them innocent?" "The world will never believe them innocent."

The above illustrates two things: First, that our minds do not control the matter received, for I am certain there was not one present but who believed implicitly in the guilt of Jackson and Walling, previous to the reception of this message. I fear I can not say as much for them since that time. Secondly, it shows that we can lead the conversation with our questions until we come to the point we really want to know about, and then it stops. No system of cross questioning will cause it to break over. Why would our subjective minds stop here? If they lie to us when they say they are some deceased persons (spirits), why should they hesitate to lie when asked impertinent questions? If our subjective minds do not know the answers to these questions, why would they not give our preconceived opinions?

Then again, if our subjective minds produce the raps, why the individual characteristics of each purported "spirit?" For instance, we have one who always gives the table a sudden lurch or jerk previous to rapping. When we are running the alphabet and come near the letter desired by the "spirit," the table will jerk as a signal to go slow; then when the letter is reached three raps will be given. This one has been with us frequently. We have noticed the same peculiarity in its method of communicating, whether we have our hands on the table or sit at a distance. None of the others have this peculiarity.

Another instance which seems to prove that these messages are not controlled by our subjective minds. Once we were receiving by raps a lengthy message. The audience, becoming tired, desired to cut it short. Coming to a place where the sense was apparently complete, some one asked a question, to which we all expected an answer. Something was spelled out that was unintelligible to us. We were puzzled. The spirit was asked for an explanation. The answer came: "Attach it to the previous sentence." None of us had previously noticed that it was a continuation of the other message. In connection with that, it became perfectly intelligible.

This example shows that "spirits" refuse to be diverted from what they desire to say. Why would our subjective minds act in this way?

Surrendering ourselves to unknown powers is more generally the rule than the exception. Being ignorant of the law of Truth we are led here and there by what we think we plan and evolve ourselves, yet oftentimes we look back and wonder why we did a certain thing or what prompted the action. The invisible powers working through us guide us as instruments and we are but puppets in their hands. Thus we boast of acts which we think we evolve ourselves while we are simply the instrument through which they are performed. Many men of intelligence and genius are led on to failure and obscurity by letting outside influences act upon them and crowding out their own superior ideas and conceptions. People of prominence and success are those who take the guidance in their own hands and launch the ship of their own evolution on the great sea of humanity.—Ervah White, in Self-Knowledge.

THERE IS A UNION HERE OF HEARTS THAT FINDS NOT HERE AN END.

By J. Marion Gale.

[As every essay line and hard one,
By some bard before was wrote;
We have to beg their pardon
While we plagiarize and quote.]

Though "love lies bleeding in the dust,
That once was pure and bright;
Though "friendship is a sacred trust"—
A trusted friend may slight;
Though friend, forsaking friend, departs
To seek some better friend—
There is "a union here of hearts
That finds not here an end."

No superstitious fear can part,
By all the gloomy creeds,
A union made by brain and heart
To worship by kind deeds.
The truths angelic love imparts
Make earth and heaven blend,
And form "a union here of hearts
That finds not here an end."

This union, formed by Love divine
To which our souls respond,
Will last through all the coming time,
In earth life and beyond.
Here side by side on truth's ramparts,
Friend answereth to friend;
We have "a union here of hearts
That finds not here an end."

Our flag of truth is wide unfurled,
Unitedly we stand;
Here we "face a frowning world"
To greet our angel band;
While spirits from Elysian marts
Their answering accents send—
We have "a union here of hearts
That finds not here an end."

When dust to dust returns again,
When mortal tolls are o'er,
We know our union shall remain
On that immortal shore.
Then, knowing well the heavenly charts,
With joy we will ascend;
We have "a union here of hearts
That finds not here an end."

This is no union of a few
Chosen ones of God;
Who care not what on earth they do—
But to escape the avenging rod!
Every life the Almighty starts
In this brotherhood will blend,
It is "a union here of hearts
That finds not here an end."

Every soul of every race,
In the boundless fields of God,
In our blest union has a place
In Nature's brotherhood.
Each plant from little seedlet starts—
But upward is its trend;
So is our "union here of hearts
That finds not here an end."

The new commandment Jesus gave—
That "ye love one another"—
Ends not in the shallow grave
Of a sister or a brother.
The graves hold not the immortal parts,
The spirits must ascend;
We have "a union here of hearts
That finds not here an end."

There are no heights in spirit land
Overlooking "hell;"
Where whitewashed saints in glory stand
And gloat o'er those who fell.
Our God of Love no hate imparts
To souls who may not mend—
He made "a union here of hearts
That finds not here an end."

The denizens of Summerland
Rejoice in deeds of love;
They find no stern Almighty hand
To punish and reprove.
They find instead, that love imparts
An all-redeeming trend;
To cheer our union here of hearts
That never finds an end.

SPARKS.

Noble deeds generate noble impulses.

Lack of appreciation is next to injustice.

To steal a man's credit is a respectable form of robbery.

We cannot escape our destiny. All must serve to command—labor to develop will power for future control over matter.

The wilfully blind regard their personal trials as mere misfortunes. They only see the laws of retribution in others' life's vicissitudes.

MARRIAGE SUPPER OF THE LAMB—B. F. French. Book of Revelation Explained. Cloth, 35 cents.
MIND, THOUGHT AND CEREBRATION
—By Alex. Wilder.

Psychometry.

REMARKS.

Psychometry is to the sense of feeling what clairvoyance is to the sense of sight. Both are merely higher vibrations of the same sense—a spiritualization of them as the will be needed in the future, and as all mankind is tending towards. Clairvoyance may be positive evidence to a seer as to the nature of what is seen. Perfected sensitiveness—psychometry disciplined—is as positive to the nature of what is felt. One sees form; the other feels the condition of the inner being. If the psychometrist can sense a bundle of virtues and vices and gives them in right proportion (according to the force felt in connection with them) a being can be very accurately described. And if a man professes virtue and we sense deception, the psychometrist has a vantage point over the clairvoyant; for the sense consciousness is more alive to environments than clairvoyance, and may be more readily exercised under trying circumstances. Of course both need proper conditions, which are concentration, passivity and quietude, though both are subject to spontaneous receptivity at times—perhaps due to outside help, for good reasons and purposes understood later. But psychometry can also be developed by observation of one's impulses, sensations and emotions—unless one is impervious to all sensitiveness except heat, cold and shock—thus having another advantage over clairvoyance, which can only be developed as an already or partially existing medial quality. But clairvoyance is its nearest neighbor and is advancing side by side with psychometry, and will be the two first spiritual gifts acknowledged by the scientific world. In combination they form a powerful agency for detective work, and will in the next generation be the greatest crime detector extant. Psychometry per se senses conditions, but from which very accurate judgment can be formed, when the nature of the influences felt are understood, and as given in the Psychometric Dictionary. Herewith we give the influences, or part of them, as sensed in connection with the following photographs:

MRS. SARAH DAY.

This good lady has the fundamentals for an inspirational medium, and would develop it by reading good literature and studying grammar. This combination would attract the influences that would permit her development—otherwise they can not approach her, for they are of that order. Her control or would-be control seems to be a teacher or a professor, and needs that kind of a mental attitude in his medium to draw near.

MRS. S. L. DAVENPORT.

Mrs. Davenport seems to be a lady of stern demeanor—positive, but kind-hearted; self-assertive, but considerate; far-seeing, but silent concerning it. She does not tell all she knows; has an opinion of her own and delights in well doing where reason prompts. She is not controlled by impulses, but by solid thinking. She has her own notions about religions, but

this is no one's business, so we will close.

JOHN B. LEWIS.

Mr. Lewis is a man of weak and strong determination, according to circumstances. Love can make him move from his convictions or plans, while prejudice can make him as stubborn as a mule. He is also a strong partisan and sectionalist, wherever his home. He has shrewdness, but it never gave him a fortune. Too much generosity is often as detrimental as penuriousness. One injures the body, the other the spirit. But what injures the body often also injures the spirit.

JOHN NICOLI.

Mr. Nicoli seems to have been a man of temperate habits—and may be yet. We simply read from the photo sent, which is not of recent date, but some years old. However, his fundamentals are good. He is true to his friends; has principle; is considerate; has a big heart; loves company from which he can learn something worth acquiring, and is himself a searcher into the mysteries of life. He wants to know, but it comes slowly. This, however, makes it more lasting. Let him continue as heretofore. He is on the right road.

CAROLINE CRAFT.

Miss Craft is a disappointed little woman, but a worthy one—even more so than ordinarily for having been disappointed. If she will reflect she will see that she never could have attained the light she has without the trials undergone. And to possess such truth experience is necessary, which is synonymous with goodness or morality—spirituality or living truth. But she desires to know something else concerning the future. Our answer is no, you will not; but thank God it is not so. It is your salvation from misery here and hereafter.

Dear Sirs: I am much pleased with the Light of Truth, and enclose for psychometrization this little note. It seems to me very much of the value of this department of our paper is lost to its readers by their inability to get the results of the many readings given through its columns. This is not offered in a spirit of criticism, however, only deploring what I suppose it is not expedient to furnish. I shall, when the reading is given me, send you my acknowledgment of the same and its correctness as I feel it deserves. Yours fraternally,

WM. M. DORR.

Mr. Dorr perhaps does not know that our medium reads only from photographs. Handwriting merely conveys what is generally called character—individuality, whether agreeable or the reverse to others. Although handwriting betokens character, it does not convey the nature of it—the special feature or features in it. A man might be very conceited and remain consistent in this conceit. As long as the object was not one that injured another, you would have no reason to complain, and might praise the man for his consistency, at all events. Consistency is character. It is that kind possessed by the writer, whether good or bad. But letters lose too much of

their aura in handling that the influence needed by psychometrists to read from is lost. Thus the many errors made in reading thus—proved by the New York World some years ago. But a photograph conveys vibration, due to the form or features on the surface—something that handwriting only does in very weak measure comparatively. And weak vibration only gives the weak points in the character—the negative characteristics such as conceit, vanity, self-love or lust. It is thus dangerous to submit handwriting for a reading to one who is sensitive to these vibrations. You might hear more than you would wish—especially if published.

"BRAIN POWER IN PLANTS.

Prof. W. F. Chaney.

Under the above heading the Light of Truth recently contained a very sensible article copied from the Gentleman's for August, but I dislike the term "brain power," as applied to something which has no brains. Besides, it seems like surrendering a point to the materialist, who denies immortality and denies that there is any intelligence in nature that is not the product of the action of a brain. I am an advocate for individualism and maintain that every man should think for himself, instead of hiring a doctor or clergyman to think for him. Primitive man found himself surrounded with mysteries, and drawing upon his imagination he tried to explain them. The philosophy of rain was a great wonder and this seems to have been the first mystery that the old Jewish rabbis attempted to solve. This is how they did it:

They beheld the ethereal dome that arched above their heads, and not understanding that space was boundless, and that human vision had its limits, they imagined that the sky, which they called the "firmament," was a material substance, and that the whole of the second day's labor of what is falsely called "creation," was required for its construction. They imagined that there was a gigantic reservoir of water which God had collected up there and that the firmament was necessary to support it. So they had God put "windows in the firmament" and when he desired rain he opened the windows and down came the water. But in their shortsightedness they neglected to imagine how God got the water back again. When man proved to be no better than God made him, the great Creator resolved to drown him, as a boy would a litter of kittens not desired. So the "windows of heaven were opened" and down came a torrent, compared with which Niagara falls is only a squirt gun, for the water must have fallen at the rate of 27 feet an hour to "cover the tops of the highest mountains" in 40 days, even if the mountains were no higher than at the present day; yet according to geology they were much higher, for the rain is constantly washing them down and filling up the canyons.

Modern science has reduced the second day's labor to a myth, for the sky, or firmament, is nothing but a spirit curtain that forms the boundary of vision, into which, as the aeronaut penetrates with his balloon, he sees it rise higher and higher still, a symbol of that eternity which has no beginning nor yet an end. Modern science explains the philosophy of rain, minus a firmament with windows. The heat of the sun transforms water into vapor whose specific gravity is less than the atmosphere, and the vapor rises, as a cork will rise in water when forced below the surface. The vapor forms clouds; the clouds float as driven by different currents of air; in due course

of time they touch a colder stratum and the cold condenses the vapor into drops of water; the drops have a greater specific gravity than the atmosphere, and consequently fall to the earth, again to be evaporated and again to be metamorphosed into rain.

But what has all this to do with the alleged brain power of plants? I will explain.

Reduced to the last analysis, there are only two substances in the universe—spirit and matter. Spirit is invisible and imponderable; matter is both visible and ponderable. Spirit is life and motion; matter is dead and inert. Spirit gives motion to matter; matter is incapable of motion, and moves only as acted upon by spirit energy. Spirit acts intelligently; matter has no action and is idiotic. Spirit intelligence directs the evaporation of the water, the forming of the cloud, its drifting into a colder stratum, its condensation and falling to earth. The water itself possesses no "brain power," such as Mr. Arthur Smith ascribes to plants, but acts in obedience to the energy that controls it, similar to the way the cars are made to move by an outside power, but with this difference, the "brain power" of man, or man's intelligence, directs the action, whereas in the case of rain it is the intelligence of nature that directs the various phenomena.

A plant is a material substance, dead without spirit support, inert and idiotic. It may be renewed, or "born again," but only "of the water and of the spirit," as Christ told Nicodemus. A kernel of wheat had reposed in an Egyptian sarcophagus for 3,000 years, but could not be "born again" because the conditions were not right, and a medium often fails for the same reason. Transfer the kernel of wheat to moist soil, where heat, which is a spirit substance, can act upon it, and it will be "born again" of the water (moisture) and of the spirit. This explanation was made to Nicodemus by way of illustration. The other illustration was astronomical, having reference to the descent of the sun into the winter region, the "bottomless pit" or grave of winter, from which it "rose from the dead," or was "born again," and unless this occurred the sun would never again enter the "kingdom of God," or summer region, called also "kingdom of heaven." Psyche is the Greek for butterfly, and the butterfly was the soul of the caterpillar, born from its dead body. In like manner the new birth of the wheat resulted from the death of the kernel planted. By parity of reasoning the spirit of man was born from his dead body. Derived from psyche are several words in English, having reference to the soul. During 32 years' practice of astrology I have continually compared ancient literature with this science, the first formulated by man, but the subject is too prolix for consideration in this article. My chief object has been to show that the word "intelligence" is better than "brain power" to use in describing the phenomena of plant life, since the plants are destitute of brains.

I claim that my right to interpret nature is just as good as that of the old Hebrews whose stupidity is made manifest in their attempting to account for the phenomena of rain, to say nothing of the rib story or the serpent that talked. But unlike them, I do not claim that God has inspired me to write, nor like them, have I any desire to kill anyone who doubts my interpretations. Even if I am totally in error, no harm can result, in this age of intelligence, for it may stimulate others to investigate and give their opinions adversely, and the friction of thought will generally result in establishing the truth.

The World of Psychics and Liberal Thought

Although an investigator of psychical phenomena for about thirty years, like Dr. Hodgson and many others, I am still hungry enough to appreciate any fresh evidence which can be provided for under absolute test conditions.

During July and August I was summing in East and West Virginia. In the suburbs of Staunton lie the remains of my father, mother and sister. One day I visited the cemetery and noticed that mother's grave seemed more neglected than the other two, since it had no corresponding tombstone.

In the quiet solitude of the home of the dead I sat down for solemn meditation upon the brevity of earthly life, and the small importance of its selfish ambitions and ignorant prejudices compared with the great inevitable. Thinking thus of the departed, I remembered how often they had convincingly proven their personal survival in spirit and their sympathetic presence with those still climbing the weary hills below, and I said, now I will make one more opportunity for another demonstration of their immediate presence and minute observation.

In accord with this purpose I quietly ordered a neat monument erected above the grave, with clasped hands and the better inscription, "Entered Spirit Life." Soon after I returned to New York full of the hope that, without the slightest hint at any time from myself or any one else, by word or otherwise, I might receive direct mention of the fact from the mother. For several days after my arrival my natural fear of failure increased, but, meeting a well known trance medium, I requested a sitting, and the first earnest words were:

"Oh, my dear boy! I know what you have done. I do, I do know. I waited to see if your father would say anything about it, but he says he left it to me. How thankful I am that you put the tombstone there! I thank you, my boy. I did not care so much for it myself, because I know I am all right; but it showed your respect for me before the people. I knew you would be glad to have me come and tell you."

Then followed other personal and appropriate references from my father and friendly counsel from others, in characteristic language and manner.

Before leaving New York the medium one day remarked: "As you came in I saw a man before me who gave the name of Bucks, or something like that." Soon after the medium was spiritually mesmerized, when a mutual friend of Virginia reported that his and my friend, a Mr. Butts (an agnostic lawyer, unknown to the lady) had just come over to him in spirit life. I inquired the nature of his illness, and certain prominent ailments were named as the cause of his death.

I immediately translated my verbatim shorthand notes of the communication and mailed them to a fellow-townsmen, who began his reply with the following words:

"Glory to the heavens; it is just the very test I have been waiting for! Yes, he has gone over, and from those about him I learn that he died of the very complaints you mention."—J. F. Snipes in Banner of Light.

Used to It.—The Chaperon: "Bishop, don't you find these gowns appear awfully decollette?" The Bishop: "Well, you must remember that I have been in Africa."—Life.

I believe there is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals.—Dr. Adam Clarke.

An Essay on Mediumship.—This work takes up the question of spiritual mediumship, tells what it is and how developed. It goes into details and along the way gives out a great deal of information regarding Spiritualism. Most people have erroneous ideas regarding Spiritualism which this book will correct. 160 pp., paper, 25 cents. Light of Truth Publishing Co., Columbus, O.—The Coming Nation.

Canon Wilberforce says: "Let the believer in the communion of saints reverently concentrate determined thought upon one now in the spirit world whose judgment on earth he greatly valued; not seeking that species of intercourse which encourages messages spelt by raps and knocks, but by projection of the mind into space external to itself, seeking at the same time communion with the Divine Spirit; and who shall deny the probability that the loved one we seek, whose affections are expanding in the fuller, freer life beyond the grave, can pour into our minds a stream of guiding, stimulating influence? We are surrounded, St. Paul says, by an innumerable cloud of witnesses. Amongst them are some of our closest and dearest—the mother who bore us, the father who taught us by his forbearing love what the love of God must be."

Dr. Hodgson considers that the hypothesis of fraud can not be seriously entertained. I agree with him absolutely. The medium has been under observation, much of the time under close observation, as to most of the conditions of her life, by a large number of persons, eager, many of them, to pounce upon any suspicious circumstance, for fifteen years. During that time not only has there not been one single suspicious circumstance remarked but not one suggestion has ever been made from any quarter which might tend positively to explain how the medium, living the apparent life she leads, could possibly collect information about so many sitters by natural means.—Prof. William James in Psychological Review.

Montreal's new charter gives full municipal suffrage to all women who occupy houses subject to taxation, whether as lessees or as owners.

GOVERNOR TANNER ON THE COAL MINERS' WAR IN ILLINOIS.

"These avaricious mine owners have so far forgotten their duty to society as to bring about this blot upon the fair name of our state; have gone far enough, yes, too far, as they had fair warning from me, by wire and telephone, that the importation of labor which brings to our state an undesirable class of citizens had to stop. And I say now to such, and all others, that this is a thing of the past; that it shall not be tolerated in Illinois while I am governor. These men, the president and officers of this company, who precipitated this riot by the bringing in of this imported labor, are guilty of murder, and should be, and I believe will be, indicted by the grand jury of Macoupin county, and tried and convicted for this heinous offense."

Subscribe now.

THE MEDIUMISTIC STATUS.

Introducing the Authors' Symposium, of which notice was given last week, the Light of Truth presents an extract from the chapter on "The Mediumistic Status," taken from Prof. Loveland's Essay on Mediumship:

*** We have already found the human organism to be a vast battery for the evolution and use of a most potent energy. It may be the same energy, in essence, that gleams in the lightning's flash, only vastly more refined, and hence on a higher plane of evolution and manifestation. The infinite cosmos ascends from plane to plane in the perfecting processes of evolution; and instead of creating distinctly new substances and energies, it makes of the old, the new, by refinement, and unfolding new and higher functional energies, which were nevertheless always germinally existent in the so-called old. But the same cosmic laws will obtain on all planes of manifestation. We should then infer that there will be not only the circulation of the vital currents along the nerves, as there is of blood in the arteries and veins, and that superfluous energy will be expended not only in muscular, mental and sensitive activities, but also as a result of these vortical motions, there will be an aural radiation of the finest of these vital mental energies, which will constitute the magneto, or photo-sphere of the human selfhood. If suns and planets have atmospheres, why not man, the crown and glory of all suns and worlds? But we are not left to inference, though that would be sufficient evidence, unless the analogical law of the universe was broken. We have positive proof of this great fact; and the demonstration comes along several lines of positive evidence.

1. The first is psychometry. The psychometrist, from a letter you have written, or an article you have worn, delineates your physical, mental and moral character. How? Why, you have imaged yourself on these objects. The radiant aura from your entire being has pictured you upon whatever you have contacted with. The cosmos is one vast picture gallery, and the psychometrist reads the pictures. Every person, every active form, is painting itself thereon; through or by means of the law of radiation. When Lady Macbeth exclaimed, "Out, damned spot," she saw the picture of her own bloodthirstiness.

2. But we have another proof in the phenomena of telepathy. There are few who doubt the reality of telepathic communication. In this phenomenon we produce through our enveloping sphere vibrations in the all-encompassing ether, which impinge the sphere of another, it may be thousands of miles distant, and they detect our thought and feel our emotions as really as though we were present and expressed them in person.

Between fifty and sixty years ago mesmerism was just coming into notice in this country. My first observation of it disclosed the fact that the sensations of the subjects was extended beyond their physical organizations. It seemed to be transferred to the operator, for if he was pinched or pricked with a pin, the subject, though dead asleep and heavily blinded, would start and complain, putting her hand on the very spot on her own person where the injury was inflicted on the magnetizer. But subsequent thought and investigation have satisfied me that the subject's nervo-vital sphere was extended and blended with the magnetizer's. The experiments of the French hypnotists have proved the principle, and also that if inanimate things, like chairs, or tables, are near the hypnotized person, they become

as it were charged with vitality, and if they are struck or thrust with a sharp instrument, the subject is hurt and complains. So also if the hypnotist mentally pictures any object thereon the subject sees the picture. Here is proof positive not only of the magnetic radiation, but also that the radiated aura possesses a sensitivity which is recognized by the mental consciousness. Let us not forget that we have, in this experiment, also the demonstration of another fact, stated before, viz., that the mental consciousness controls the lower or automatic forms, and can impress its own thoughts and feelings thereon.

3. No more complete demonstration of the magnetic radiation can be formed than in the experiments of the celebrated German scientist, the Baron Von Reichenbach of Vienna. He spent some years in study and experiments with that class of persons which he denominated sensitives. He found them amenable to the influence of magnets. And also that they could see a sort of smoky flame radiating from the ends of magnets. But the special point I wish to notice was that they could see with equal clearness radiations from the finger ends and other portions of the human organization. The seeing of Reichenbach's sensitives has been supplemented and confirmed by scores of clairvoyants of this and other countries.

But let us sum up our investigations. We have found the essential status of Mediumship to be, physiologically speaking, the predominance of the organic nerve system, and relative subordination of the mental brain, resulting in the supernormal activity of the automatic functions of being. It constitutes a hypersensitivity, or what is commonly termed extreme impressibility. That is, it is an impressibility or sensitiveness to the mental or psychic energies of other persons, to the temporary or partial exclusion or subjugation of their own.

But before closing the chapter your attention is directed to what some might call an exception to the definition given above. It has been suggested in the statements made that there are some persons who are temperamentally so balanced as to be impressionally susceptible, and yet perfectly self-controllant. They are never mesmerized or in any way entranced. The automatic tendencies are under the control of the automatic selfhood. These persons are not the tools nor instruments of spirits incarnate or decarnate, but are fellow laborers with all the noble good in all spheres of being. These persons are open to both heaven and earth—to time and eternity. It is well to say that this condition of "Higher Mediumship" is possible to all, and is usually the result of faithful, earnest work in the primary school of Mediumship. But it is the goal which all should strive to reach. The position where we shall need neither guides nor control, but assistants and teachers. This is the consummation most devoutly to be sought as the grand culmination of all forms of Mediumship. It is not the Mediumship of specialism, but of universalism. It is not a Mediumship which has to do with persons, but with principles, and with persons only as related principles. It hence embraces all persons instead of one, or a few. But as I shall dwell on this "Higher" or Universal Mediumship in a future chapter, we will dismiss it now.

PASSED TO SPIRIT LIFE.

Henly Brammer, Muncie, Ind.
Gertrude Millsbaugh, Anderson, Ind., Oct. 7th.

Prof. A. P. Aoserod, Portland, Ore.

SPIRITUAL ESSAYS

WASTED ENERGIES.

A nation mourns its dead! Mother Columbia weeps also at the bedside of hundreds of living skeletons. Malaria has fastened its poisonous fangs on thousands of America's promising young sons, whose future is blighted by a physical infirmity which will follow them to the grave. There is disease and death on every hand from lack of life's necessities and dearth of human care. Starvation, with luxuries to spare! Neglect, with competent and willing hands ready to care for the sick and dying! All this in the name of humanity and a humane war.

That this is poor political economy no one questions. That as a people we have little to offer as an intelligent solution of any of the great problems of life no one denies. We are all awake to the fact that our nation has strained at a gnat and is now swallowing a camel. We all feel the hot flush of indignation as reports of ignorance, cupidity, mismanagement and unpardonable indifference are day after day being confirmed. We are a surprised people to learn that, in spite of the millions of dollars spent by the Red Cross society to make our soldiers comfortable, the bones of thousands bleach under the pitiless heavens. It seems that we have been helpless to cope with the situation, and that we have been obliged to stand by while death has mustered out company after company of bright-eyed boys who marched away to strains of martial music. They went from homes of plenty, under the banner that symbolizes liberty and protection, a banner that promised food and shelter, home and happiness to sufferers in other hands, but which waves today over the graves of our own starved and stricken ones whom we had not the wisdom to save. Peace has been declared but it is the cry of "Peace! peace! when there is no peace."

The heart and conscience of the nation has at last been reached and neither rest nor peace will come until the spirit of reconstruction has finished its harmonizing work. Men whose heads were so turned by the glare and glitter of war that they were incapable of doing anything but shout approval and dash madly on, carried by political currents whose treacherous waters they did not stop to fathom until it closed around them a veritable dead sea, are calmly thinking today, with a great grief at their heart, and are looking through tear-dimmed eyes at the wreckage about them. Women who came to the front, full of enthusiasm in what to them seemed a righteous cause, and who have worked without ceasing to still the cries of hunger, pain and despair upon the tented field, are dumb with astonishment as the appalling waste of energy appears to them; and many have laid down the work, too heartsick and discouraged to proceed further.

We may fix the blame wherever we please, we may punish whom we will, but this fact will remain, that our nation needs an intelligent mother. Lack of organization of woman's forces is the prime factor in the needless suffering of the soldiers she has furnished for battle, and also in the ever-present misery in times of peace. To woman-kind more than to men have fallen

the details of life. Her ability to manage them has peculiarly fitted her for the work of overseeing and executing and will yet make her a first-class political economist if she bring her experience to bear in that direction; notwithstanding the fact that her executive power has been restricted largely to domestic life and that she has mostly been concerned with the preparation of food and the construction of clothing for her family. With such limited experience it is not to be wondered at that her first thought in time of war was to provide something for the soldiers to eat and wear, and that she started at once to collect funds to make purchases with, instead of devising other ways and means to meet the requirements of the men. From the domestic beggar which she has always been, with a further tutelage as church beggar, she naturally fell into the idea of begging to help the nation take care of its soldiers. She has been so accustomed to all kinds of charity measures that it never occurred to her that she had the power to bring Uncle Sam to his senses regarding his duty to his children.

This tremendous expenditure of force in a wrong direction is pitiful. It is a wasted force that leaves woman more than ever helpless to play the part in national affairs that she was designed for. For a comparatively trifling sum she could have thoroughly organized bands of women nurses in spite of the pronouncement at Washington that "no women are wanted in this war." She could have paid female agents to find out existing conditions in the camps. She could have sent committees of women to Washington and have kept them there until Uncle Sam provided things necessary to the welfare of the men he called from their comfortable homes, and until he employed the bands of women nurses organized for the relief of suffering that is sure to follow in war. She could have placed female overseers in the hospitals and camps whose daily duty should have been to find out in detail just what was needed and report the same to a committee on supplies, and this committee on supplies should have been placed in a position to draw the same from the nation's storehouse of plenty. It is woman's province to care for the helpless, but her forces should be massed. She should command, not beg. She need no longer waste energy begging for the ballot with which to express her will. She needs to organize as an intelligent helper, bring her concentrated power to bear upon the molders of our national destiny and thus have a voice in governmental affairs. Both in time of war and in time of peace human suffering can be systematically overcome by woman's ingenuity in devising means of employing talent and distributing supplies.

Some one has said: "One thorn of experience is worth a whole wilderness of warning." Let us take the lesson this experience has given and proceed at once to organize for the education of each other for the furtherance of the public good and the purpose of meeting emergencies which always will exist until we live under the full light of the new age. Let us waste no more energy in begging a meagre supply of bread inadequate to

the exigencies of the case or in begging the right of franchise, rather let us pre-empt our own claims. Let us exercise our right of government by teaching our brothers the "more excellent way." Let us be ready with such practical suggestions in all hours of our country's need that our wisdom will be a law unto him. He will then beseech us to come to his help. He will want "all women" in the next war, for it can be turned into a war against inharmonies and the spirit of revenge and our nation shall no more mourn the untimely death of its children. In that hour peace shall be declared without the shedding of blood. The hungry of all nations shall be fed, their bodies clothed, and their suffering be promptly relieved as such influence will spread like a contagion. If we do this, our boys have not died in vain. If not, woe to our nation as it continues to purchase wisdom at the fearful cost of human life.

Woe to womankind, who is herself the substance of life, if she persists in wasting it through ignorance and misdirection of her power! The nation's children are hers, she bore them. Hers is the right to demand their proper care under all circumstances, and hers the eternal disgrace if she sits supinely by and permits their cries to go unheeded. Having "learned of her husband at home" that he is not the power to manage the family, let her come to the fore with the wisdom born of centuries of experience, gather the babes of the world to her bosom, and demand for them homes, shelter, food, clothing, education, love and all the word implies. Let her inaugurate the reign of Mother-God.—Cora A. Morse, in *Coming Light*.

WEIGHED AND FOUND WANTING.

SOME TERSE WARNINGS AND QUESTIONINGS

By the Rev. Madison C. Peters, Pastor of Bloomingdale Reformed Church.

Where is then the blessedness ye spake of?—Gal. iv. 15.

Our text, addressed to the Galatian Christians, may be translated, "What has then become of your former blessedness? Why are you not as happy now as you once were?" The church had grown cold. And we may with propriety put this question to every congregation. The love that once made your labor in the church delightful is gone.

A want of religious enjoyment is an evidence of a departed blessedness. Most of us have all the fears and none of the joys of religion. We do most of our duties under the disagreeable idea that God expects it of us.

When our duties become privileges, then we may know that we are serving God aright. He who serves God through fear of hell, or hope of heaven, serves Him for the loaves and fishes. Are your religious duties a burden to you?

Religious feeling is good, but it is good for nothing until it has a feeling in the pocket, with a resolution moved by a consecrated heart to give out of your income to the support of God's house in proportion to your income.

EVIDENCE OF RETROGRESSION.

Another evidence of your departed blessedness you will find in your giving less to the cause of Christ than you used to. The tone of the words following my text does not betoken special open-handedness on the part of the Galatians, and Paul hints at liberality once displayed but now declined from.

The goods that God has given you are to be laid out for the good of others; sacred trusts not to be greedily

hoarded, lavishly squandered, nor selfishly to be enjoyed, but generously to be employed for the glory of God. He is not rich who lays up much, but he only who lays out much.

We are willing enough that Christ should have been crucified for us, but we are angered at the thought of being crucified for Him. Dr. Heron, in his thrilling "Message of Jesus to Men of Wealth," thus sums up the situation. God is calling today for able men who are willing to be financially crucified in order to establish the world's market on a golden rule basis. He is calling for noble women who are willing to be socially crucified to make society the agency for uplifting instead of crushing the poor, ignorant and weak.

A STIRRING APPEAL.

It is for this work that God would anoint you, O Christian business men of America! History has never presented to men an opportunity richer than yours. You can make the market as sacred as the church. You can make the whirl of industrial wheels like the music of worship. You can be knaves of the noblest chivalry the world has ever seen, not going forth "to recover the tomb of a buried God," as Buskirk said of the crusaders of Richard Lionheart, but to fulfil the commands of the eternal Christ.

Still another evidence—when we make little or no progress in the Divine life. There is no such thing as a stationary state in human experience. We must advance or recede.

Salvation is a growth—it consists in the curing of sin and the perfecting of nature. What saves a soul is the application of truth to human life and character in such a way as to create righteousness and true holiness. Is your soul evolved, developed, educated, cultivated, grown, ripened and reaching out after the perfection of Christ's nature?

RESOLUTIONS ADOPTED AT MT. PLEASANT PARK, CLINTON, IOWA.

Whereas, Sufficient pledges have been secured from persons of known financial responsibility to cover the \$4,500 of mortgage indebtedness which has so long rested over the real estate of the Mississippi Valley Spiritualists' association at Clinton, Ia.:

Be it Resolved, By the members of said association, assembled in Mt. Pleasant Park auditorium, Sunday evening, Aug. 28, 1898, for a jubilee of rejoicing, That we hereby acknowledge our obligations to Dr. O. G. W. Adams of Dubuque, Ia., for his timely initiation of the movement now so happily culminated and bear our testimony that its success is largely due to his persevering solicitations and generous personal donations; therefore, be it

Resolved, That we tender Brother Adams our fraternal gratitude and bespeak for him many years of increasing usefulness in the private and professional walks of daily life.

Resolved, That the secretary of the association be requested to forward a certified copy of these resolutions to Dr. Adams, spread same upon the records of the association for the season of 1898, and for a copy to the spiritual papers.

Selfish use of mediumship is contemptuous, and is equal to having contempt for those that control it, which is met with a like attitude from the controllers, with results compatible therewith.

TRACT NO. 1.

PSYCHIC PROBLEMS—By Lillian Whit-
Inc. A series of Spiritual essays on subjects compatible with the philosophy of Uta. Price, 10 cents; 25, \$1.75; 50, \$2.50; 100, \$5.

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the details of life. Her ability to manage them has peculiarly fitted her for the work of overseeing and executing and will yet make her a first-class political economist if she bring her experience to bear in that direction; notwithstanding the fact that her executive power has been restricted largely to domestic life and that she has mostly been concerned with the preparation of food and the construction of clothing for her family. With such limited experience it is not to be wondered at that her first thought in time of war was to provide something for the soldiers to eat and wear, and that she started at once to collect funds to make purchases with, instead of devising other ways and means to meet the requirements of the men. From the domestic beggar which she has always been, with a further tutelage as church beggar, she naturally fell into the idea of begging to help the nation take care of its soldiers. She has been so accustomed to all kinds of charity measures that it never occurred to her that she had the power to bring Uncle Sam to his senses regarding his duty to his children.

This tremendous expenditure of force in a wrong direction is pitiful. It is a wasted force that leaves woman more than ever helpless to play the part in national affairs that she was designed for. For a comparatively trifling sum she could have thoroughly organized bands of women nurses in spite of the pronouncement at Washington that "no women are wanted in this war." She could have paid female agents to find out existing conditions in the camps. She could have sent committees of women to Washington and have kept them there until Uncle Sam provided things necessary to the welfare of the men he called from their comfortable homes, and until he employed the bands of women nurses organized for the relief of suffering that is sure to follow in war. She could have placed female overseers in the hospitals and camps whose daily duty should have been to find out in detail just what was needed and report the same to a committee on supplies, and this committee on supplies should have been placed in a position to draw the same from the nation's storehouse of plenty. It is woman's province to care for the helpless, but her forces should be massed. She should command, not beg. She need no longer waste energy begging for the ballot with which to express her will. She needs to organize as an intelligent helper, bring her concentrated power to bear upon the molders of our national destiny and thus have a voice in governmental affairs. Both in time of war and in time of peace human suffering can be systematically overcome by woman's ingenuity in devising means of employing talent and distributing supplies.

Some one has said: "One thorn of experience is worth a whole wilderness of warning." Let us take the lesson this experience has given and proceed at once to organize for the education of each other for the furtherance of the public good and the purpose of meeting emergencies which always will exist until we live under the full light of the new age. Let us waste no more energy in begging a meagre supply of bread inadequate to

the exigencies of the case or in begging the right of franchise, rather let us pre-empt our own claims. Let us exercise our right of government by teaching our brothers the "more excellent way." Let us be ready with such practical suggestions in all hours of our country's need that our wisdom will be a law unto him. He will then beseech us to come to his help. He will want "all women" in the next war, for it can be turned into a war against inharmonies and the spirit of revenge and our nation shall no more mourn the untimely death of its children. In that hour peace shall be declared without the shedding of blood. The hungry of all nations shall be fed, their bodies clothed, and their suffering be promptly relieved as such influence will spread like a contagion. If we do this, our boys have not died in vain. If not, woe to our nation as it continues to purchase wisdom at the fearful cost of human life.

Woe to womankind, who is herself the substance of life, if she persists in wasting it through ignorance and misdirection of her power! The nation's children are hers, she bore them. Hers is the right to demand their proper care under all circumstances, and hers the eternal disgrace if she sits supinely by and permits their cries to go unheeded. Having "learned of her husband at home" that he is not the power to manage the family, let her come to the fore with the wisdom born of centuries of experience, gather the babes of the world to her bosom, and demand for them homes, shelter, food, clothing, education, love and all the word implies. Let her inaugurate the reign of Mother-God.—Cora A. Morse, in *Coming Light*.

WEIGHED AND FOUND WANTING.

SOME TERSE WARNINGS AND QUESTIONINGS

By the Rev. Madison C. Peters, Pastor of Bloomingdale Reformed Church.

Where is then the blessedness ye spake of?—Gal. iv. 15.

Our text, addressed to the Galatian Christians, may be translated, "What has then become of your former blessedness? Why are you not as happy now as you once were?" The church had grown cold. And we may with propriety put this question to every congregation. The love that once made your labor in the church delightful is gone.

A want of religious enjoyment is an evidence of a departed blessedness. Most of us have all the fears and none of the joys of religion. We do most of our duties under the disagreeable idea that God expects it of us.

When our duties become privileges, then we may know that we are serving God aright. He who serves God through fear of hell, or hope of heaven, serves Him for the loaves and fishes. Are your religious duties a burden to you?

Religious feeling is good, but it is good for nothing until it has a feeling in the pocket, with a resolution moved by a consecrated heart to give out of your income to the support of God's house in proportion to your income.

EVIDENCE OF RETROGRESSION.

Another evidence of your departed blessedness you will find in your giving less to the cause of Christ than you used to. The tone of the words following my text does not betoken special open-handedness on the part of the Galatians, and Paul hints at liberality once displayed but now declined from.

The goods that God has given you are to be laid out for the good of others; sacred trusts not to be greedily

hoarded, lavishly squandered, nor selfishly to be enjoyed, but generously to be employed for the glory of God. He is not rich who lays up much, but he only who lays out much.

We are willing enough that Christ should have been crucified for us, but we are angered at the thought of being crucified for Him. Dr. Heron, in his thrilling "Message of Jesus to Men of Wealth," thus sums up the situation. God is calling today for able men who are willing to be financially crucified in order to establish the world's market on a golden rule basis. He is calling for noble women who are willing to be socially crucified to make society the agency for uplifting instead of crushing the poor, ignorant and weak.

A STIRRING APPEAL.

It is for this work that God would anoint you, O Christian business men of America! History has never presented to men an opportunity richer than yours. You can make the market as sacred as the church. You can make the whirl of industrial wheels like the music of worship. You can be knights of the noblest chivalry the world has ever seen, not going forth "to recover the tomb of a buried God," as Ruskin said of the crusaders of Richard Lionheart, but to fulfil the commands of the eternal Christ.

Still another evidence—when we make little or no progress in the Divine life. There is no such thing as a stationary state in human experience. We must advance or recede.

Salvation is a growth—it consists in the curing of sin and the perfecting of nature. What saves a soul is the application of truth to human life and character in such a way as to create righteousness and true holiness. Is your soul evolved, developed, educated, cultivated, grown, ripened and reaching out after the perfection of Christ's nature?

RESOLUTIONS ADOPTED AT MT. PLEASANT PARK, CLINTON, IOWA.

Whereas, Sufficient pledges have been secured from persons of known financial responsibility to cover the \$4,500 of mortgage indebtedness which has so long rested over the real estate of the Mississippi Valley Spiritualists' association at Clinton, Ia.;

Be it Resolved, By the members of said association, assembled in Mt. Pleasant Park auditorium, Sunday evening, Aug. 28, 1898, for a jubilee of rejoicing, That we hereby acknowledge our obligations to Dr. O. G. W. Adams of Dubuque, Ia., for his timely initiation of the movement now so happily culminated and bear our testimony that its success is largely due to his persevering solicitations and generous personal donations; therefore, be it

Resolved, That we tender Brother Adams our fraternal gratitude and bespeak for him many years of increasing usefulness in the private and professional walks of daily life.

Resolved, That the secretary of the association be requested to forward a certified copy of these resolutions to Dr. Adams, spread same upon the records of the association for the season of 1898, and for a copy to the spiritual papers.

Selfish use of mediumship is contemptuous, and is equal to having contempt for those that control it, which is met with a like attitude from the controllers, with results compatible therewith.

TRACT NO. 1.

PSYCHIC PROBLEMS.—By Lillian Whiting. A series of Spiritual essays on subjects compatible with the philosophy of Uro. Price, 10 cents; 25, \$1.75; 50, \$2.50; 100, \$5.

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A VERIFICATION.

For some time I have been trying to discover the law of materialization. We will not go back of the fact, into useless, worn-out speculation, to ask if there is such a thing as materialization. This I know to be a fact. This much settled, I was curious to know how it was done. Most people claim, I think, that the power to materialize is drawn from the medium. Many claim (I have heard materializing mediums claim this), that the force was taken from both the medium and the sitters.

We are all acquainted with the fact that the same medium can not secure as full demonstrations for one person as he or she can for some other one person.

The explanation invariably is, "the conditions are not right." And this very explanation has led me to wonder what conditions are needed. How should they be to be just right?

If a photographer took excellent pictures one day and very poor ones the next, and made no explanation further than this, "the conditions are not right," we would not pay for the poor pictures, and we would ask why he did not inform himself on what the proper conditions should be, and then have them.

In dealing in photography we are handling material things, and therefore can experiment until we know the "conditions." In dealing with spirit manifestations we are handling, so to speak, the intangible, and therefore our investigations must be more slow and laborious.

But we are, as the human race, fast rising out of the darkness of past stages of development. We are coming up to a knowledge of things heretofore considered intangible. We are close onto the era of open doors between the material world, as represented by the body which houses us, and the spirit world. But we must all keep moving, if we wish to progress.

We have learned that disembodied spirits can "come back" in a materialized form, under certain conditions. Now when we learn what these conditions are, then we have made a gigantic stride forward for the whole human race. In following out the theory that the spirit who comes to materialize draws the particles used from the medium or the sitters, I found a serious stumbling block in the fact that when they dematerialize they very rapidly sink away. I have held a spirit hand until it melted, so to speak, in my grasp.

Now if the material were material, if it were earthly substance, taken from living people, where does it go, and how does it disappear?

It is said that sea water contains gold, though we can not see it or feel it. It is said that spirits take the material from the atmosphere about us. It is true that we take our material bodies from the earth and air and water. A spark of life is struck. A new spirit center established, and that spirit has the power within itself to draw to itself, from the elements, the wherewithal to build himself up into a 6-foot man. And not only a 6-foot body, but a mind and will of tremendous force. So no miracle would be performed if the spirit could clothe itself from the air.

But if this is the process they must possess the power also to so dissipate the particles thus used and return

them to their original elements as to leave no trace. Again, were the seance room so tight that the temperature shall be high, and the air impure with many breathing, the materialization will be poor.

Which would argue, then, that it was from the oxygen of the atmosphere that the power to materialize was drawn.

All these points I have studied over, and had begun to discard them all. I had come to believe that spirit has within itself all power and possibilities. We speak of it as the mind, as the will. It is the person, the imperishable, the identity clothed here in flesh and bone, the spirit.

And now comes the point at which I have been driving. In your article on "Psychic Photography," Commandant Tegrad proves, as he says, that "thought is an action of luminous force, which can project form."

His experiments have settled this point, and therefore have opened the way for us to take a step up on the rounds of the ladder of fact, of knowledge. A camera does not photograph something where nothing is. His thought had made the form of a bottle, and the camera caught it.

I have seen spirit forms come out empty-handed, and with their open palms spread above the carpet "weave" great billowy webs of lace. Webs of a lacy stuff that they could throw over my head, and which draped down about my face. This spirit "projected the form" of the material, in other words made it, just as the thought of Commandant Tegrad projected the bottle and the cane. And in the same way as the spirit made the webs of lace, so, too, they must make the forms in which they appear. They give to them substance, as we know by handling them. And they fashion them so that their friends shall recognize them.

Now the question arises, why the temperature or the sitters should retard materialization. Impure air acts on the nerves of the sitters, and is very injurious. And "thought, . . . an acting, luminous force," as much in the body as out, perhaps, acts on every other thought. We are all acted on by others, and so, too, must be the spirits that come to materialize.

Our thought must be a force to draw them on, or to drive them back. This is as it seems to me. Now who will take up the subject and so experiment on it that mediums shall understand what "conditions" are needed, just as well as the photographer understands the laws under which he works. The world is waiting for this.

MAUD MEREDITH.

LIQUID AIR.

It has been found difficult to confine liquid air for transportation. Mr. Tripler, the inventor, has succeeded in transporting it from New York to Boston and Washington, keeping it from evaporation for 36 hours, and now claims that it can be handled without danger if the gases are not confined. If by chance the tops of the cans were entirely closed, the fluid would explode with terrific force, a gallon being sufficient to wreck a building of the strongest construction. Yet it may be dipped with an ordinary cup and poured from one vessel into another as one pours water; but if a tin dipper which had been immersed in liquid air for a few seconds should be dropped, it would shatter like glass.

PSYCHOLOGY AND SOCIOLOGY.

George V. Dearborn, in the September Psychological Review, New York—Excerpt.

What is it, we may properly ask, that science means by the term "abnormal mind?" The discrimination is on the whole a vital one to humanity, and yet the state year by year finds it more difficult, as also more important, to decide which of men and animals should be placed beyond the opportunity of doing harm. The relation between crime and insanity yearly becomes better understood, but both of these are closely involved with health in a way that makes the discrimination difficult. To the judge in trials for suspected crimes responsibility is the all-important question for determination, and in practice this is not seldom quite impossible. The criterion here is an ethical one: Does the accused know the difference between right and wrong? Has he, as a part of his mind, that "moral sense" upon which Shaftesbury laid so much stress 200 years ago, and if he has it in the average degree, does there exist in his nature that proportion between conscience and desire, arising respectively from soul and body, necessary for resistance to the temptations which bodily or biologic needs force upon it? This criterion applies to such cases of doubtful abnormality of mind as lead, or apt to lead, to fractures of the social justice and the rights of men. Another criterion of deranged mind is to be found in a departure from the average mentality of general humanity. The healthy average man does certain things in certain ways; the alienated mind, with other or even with like life-purpose, does similar things in other ways, and we term him mad. But it is only from our one arbitrary viewpoint that one can say properly that the actions of the deranged are less in worth than those of the average man. The Eskimo thinks the Parisian deranged, and could even a seer of ancient Nineveh spend a week around lower Broadway, who will say that he would not think.

In attempting to define the difference between the normal and abnormal mind we have come as a final criterion to something at least theoretically more satisfactory than either of the preceding considerations. As an individual and with only individual responsibilities and duties the deranged man's conduct may be as satisfactory and complete as that of one classed empirically as sane. But turning to the vast social consciousness of which this willing subject is part, inquiring in what degree of harmony this person's life-purposes stand therewith, and the discrepancy at once is seen, his lack, the nature of his inward dissonance, the reason for his life none too much confined. Humanity's consciousness, too, has purposes and plans, and they proceed inevitably to their grand fulfillment. It is because the purposes of this suspected person (and whether free agent or automaton matters not here) run counter to this evolutionary current, that unavoidably he is overwhelmed and forced beneath and drowned. Neither anatomical nor physiological nor psychological nor yet personal, in a sense, is the deranged subject's defect, but it is sociological and against the evolving purpose of the race. Any given case may, of course, be defective in each of these respects as most are in some of them, but the defect essential to abnormality certainly finds its place relating far outside the individual in the complex intention of the race, be that intention moral or unmoral, racial or cosmologic, ill or good. This is the one unrelative standard by which all vital subjects may be judged. To be insane is to be out of tune, not

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with the laws of psychology or of physiology, nor yet of the state, but with a broader and more essential tendency—the purpose of the world, it may be of the universe.

LEPROSY IS NOT HEREDITARY.

That leprosy is a contagious disease is unanimously admitted by the best authorities, but the exact manner of its contagion is certainly difficult to understand. There are many examples of persons living for years in the most intimate family relations with lepers and remaining unaffected. And often but one member of one family will acquire the disease.

On the other hand, the history of the disease in different parts of the world shows that it never originates spontaneously, but that its origin can always be traced to human importation. There are also a very large number of recorded cases where leprosy has resulted from a single contact of an abraded surface with some lesion or secretion of an affected individual.

These apparently contradictory facts must be explained on the theory that some peculiar inherent predisposition which exists only in a limited number of individuals, is necessary for the development of this strange disease. There is no reason to believe that leprosy is a hereditary disease.—North American Review.

A PARABLE.

The cheese-mites asked how the cheese got there,
And warmly debated the matter;
The Orthodox said that it came from the air,
And the Heretics said from the platter.
They argued it long and they argued it strong,
And I hear they are arguing it now;
But of all the choice spirits who lived in the cheese,
Not one of them thought of a cow.
—Conan Doyle.

5 DROPS' FRIENDS.

At least a million and a quarter of true honest friends, who have proven its never failed merit, are only too willing to shout its praises far and near. This must appeal to you. A million and a quarter of people can not all be mistaken. 5 DROPS' FRIENDS are found in every state of the Union and in every clime. The Doctor, the Lawyer, the Banker, the Merchant, the Mechanic and the Farmer all unite in one joyous JUBILEE OF THANKS for "5 DROPS." 5 DROPS may be just the friend you have long sought. Given the opportunity it will remove that BURDEN OF SORROW in your home. It is the ENEMY OF Disease, but the CONQUERING HERO for Health and Happiness. Help us to make better known this FRIEND and SAVIOR of the Sick and Suffering. If happily you are strong and well, let some poor suffering friend know what "5 DROPS" has done for others and will do for them. The letters published on page 14 must convince the most skeptical of the Marvelous Powers of this "THE GREAT-EST OF ALL HOUSEHOLD REMEDIES."

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WILLARD J. HULL, - - - EDITOR.

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The Light of Truth can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

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TWO PICTURES.

A few minutes after 11 o'clock on the morning of Oct. 16th a telephone message from the cemetery announced that Fred Swick had committed suicide by shooting on the grave of his former wife in Fostoria, O.

Nothing startling about this, of course, because men and women are doing such things every day, but there is a peculiar tint to this picture of death. For years this suicide was a well known figure in Fostoria. He took pride in being called a striking resemblance to Bismarck. He was 72 years of age, a German of frugal habits, who for years was employed about the home and bank of Ex-Secretary Foster, and a large part of his savings were credited to him in the concern which finally blew up and buried Foster and scores of other men in financial ruin. Swick's little earnings went the same way and he has never ceased to worry over his loss, and has impudently demanded of Mr. Foster his money. The morning of his death he called on the ex-secretary of the treasury and demanded his money, saying that unless he got it Mr. Foster would never see him again.

Well, he didn't get it and he went away to his old frau's grave and shot himself. In his pocket was found a note written in German giving directions for his burial, and charging Mr. Foster with being his murderer.

A few hours after this tragedy occurred Chauncey M. Depew stood upon the great stage of the Auditorium theatre in Chicago before an audience that packed the building to suffocation and amidst tremendous applause stated that it was not in the power of the human mind to have conceived the wonderful and beneficial changes which were to succeed the two years following 1896. From industrial paralysis has come industrial activity, and throughout the land the blessings of increased and increasing prosperity and happiness were everywhere apparent.

In the presence of such a miserable fanfare as this well may thinkers pause and ask whither the drift of the tide? The Light of Truth sets over against the stuffed sufficiency and maudlin Caesarism of Depew and the unthinking hordes who flutter round the false light of his intellectual lantern, the weird, wordless tragedy in the Fostoria cemetery. The causes leading up to it are dominant and immanent, and even were this not true, the fact that such a miserable end as Swick's can be, indicates the false foundation of the system under which it occurred.

And what must be the feelings of Foster in the presence of an accusation such as this old German made with his last breath? Conscienceless

indeed must the man be who can dismiss a legacy such as that or repudiate it. And yet perhaps Mr. Foster is not directly blamable. He, too, is a victim of the machinery which finally crushed old man Swick, but we had rather take our chances with Swick than with Foster or Depew.

Such are the winnowings of the industrial grind. When will the nation waken to the enormity of the drain upon it? When will the Swicks and the Depews strike hands?

THE FRAUD HUNT IN CALIFORNIA.

The California State Spiritualist association, according to Secretary Newman's report of proceedings, has taken steps to secure proof of charges of fraud made against certain mediums holding its certificates of ordination or other endorsement. These charges were made by Mrs. Julia Schlesinger, editor of the Liberator, and W. E. Coleman, a citizen of San Francisco. Being requested to supply proofs of her charge Mrs. Schlesinger replied to the association: "What would you consider evidence sufficient to convict of fraud?" This is as far as progress has been made in that direction, the association demanding proofs which quite properly ought to have been in the editor's possession before she made the charges.

W. E. Coleman being asked to prepare a statement embracing charges of fraud made by him in the columns of the Liberator, replied in an evasive manner, which led the board to conclude that Mr. Coleman had been talking through his hat, and the association adopted the following:

Whereas, certain charges have been published in the Liberator against mediums ordained or endorsed by this association; and

Whereas, the officers of the California State Spiritualists' association have demanded the positive proof of the accusations made by Mrs. Schlesinger and Mr. W. E. Coleman, and

Whereas, the directors have been called together (causing some of the members from 150 to 200 miles of travel) to obtain this proof—and yet none is offered, except the bare assertions already referred to—therefore, be it

Resolved, that in the absence of the proof demanded by this board that it is a reasonable conclusion that the charges are unfounded and incapable of being substantiated.

Resolved, that in order to give the accusers further opportunity to prove their charges, this meeting will be adjourned to Saturday, Nov. 5, and if such proof is not then offered, it may be reasonably concluded that they are unfounded.

A BOOM IN HYPOCRISY.

Canada has voted on prohibition, and by a slight majority carried the measure. The morals of the Dominion will become corrupted in exact proportion to the majority. We are glad it is no worse. Could there be a hope that appetites for whisky could be prohibited there might be some sense in the movement. Now that the manufacture and sale of the stuff has been prohibited there will be just that much more hypocrisy and lawbreaking. Even the priesthood of Quebec saw this point and advocated the defeat of the measure, with the consequence that that province rolled up a big majority against it. Ontario saved the day for the prohibitors.

HOW WOULD YOU SPEND IT?

If you had \$500,000 to expend in some meritorious manner how would you spend it? The Light of Truth will print short and well written answers to this question from its readers.

NOTES AND COMMENTS.

A private letter from an old philosopher, a man who for half a century has dug out pearls of wisdom for others to use and throw away—states that he is now located in one rear room in a Chicago tenement, so dark that he can seldom read in the day without a lamp; penniless, utterly alone in the world, and earnestly looking for the time to come when he may go to the poorhouse and end his days. This is the common lot of the world's benefactors. Philosophers have been burned at the stake while their persecutors have used their philosophy to invent schemes to torture them. All martyrs, saviors and teachers have borne their own crosses to the feet of ignorance liveried in jewels and robed in the garments of heaven. The man who does the most and best for humanity is the man who receives the least from humanity. The world crowns its warriors, and stabs its benefactors. The long line from Calvary to this back room of a Chicago tenement is paved with the skulls and watered with the tears of philosophers. This particular philosopher resignedly awaits the poorhouse. Why not? There is more honor housed in our poorhouses than in our palaces and mansions. At least he will find congenial company there. The height of a nation's gratitude he may find in the act which makes a public pauper of him. The winds and frosts will be kept from his decrepit body, and food, such as it is, will keep him alive, thus fulfilling the law of the survival of the fittest, not of the fortuitous. Christians burned Bruno, but this man still lives. Galileo was imprisoned a decade for teaching the rotundity of the earth and its diurnal revolution. Jesus Christ was crucified for teaching men to love one another. Robert Fulton built the first steamboat and the Christians of New York let his sister die most graciously and unawing in the poorhouse. The man who did the most for the establishing of free schools in Ohio was in the poorhouse a few years since. How, then, can a philosopher escape the honor? These things will teach our friend that man is advancing. The difference between his fate and that of Bruno is a matter of progress. In time all men will become humanized. It is a long way, perhaps, from the poorhouse to homes and comforts prepared by a loving Godlike people for their benefactors, but philosophers will reach there yet.

Our esteemed contemporary, Light, always bright and redolent with the best in Spiritualism, is sorely concerned over the latitudes fiction writers take with the truth. The present-day rage for sensationalism and exaggeration, says our friend, must lead to mischief. Let us have and let us be content with the simple truth, and, if the truth must be put in story fashion, let us have it in all purity and honesty as the truth.

All this is quite germane and beautiful and surely a consummation devoutly to be wished for. The trouble is that truth-telling, so far as the world goes, would dismember the entire organization of society. We are reminded of a recent venture of a big newspaper of San Francisco, The Call. This paper raised the question as to the effect of twenty-four hours of truth-telling in San Francisco, and then proceeded to interview the leading men of the town in all of the professions. Here are a few of the opinions: "It would doubtless create infinite trouble and confusion in San Francisco!" "The city would be depopulated by night!" "The city would certainly resemble a plague-stricken spot!" "Dire calamity would certainly be the result!" "Life at the end of that truth-

telling day would be a desolation and a despair!" "Society would be demoralized, life insurance companies bankrupted, and our medical schools could not turn out graduates enough to meet the demands of that day's disaster!" "It would result in many suicides, murders and convictions of crime!" "Chaos would have come again; that would be the blackest day that ever dawned on San Francisco, and the sun as he sank over the Golden Gate would look on such a scene of degradation as his burning eye never saw before!" It requires but casual thought to perceive how true these direful effects are. We do not understand that the substratum of things is any worse or better in London than in San Francisco, hence, indulge the idea that our friend, Light, will revise the statement that sensationalism and exaggeration must lead to mischief. The facts are all the other way. There is nothing so abhorrent as the truth. Of course Spiritualists are not responsible for all this, which fact accounts, perhaps, for the slow progress it makes in those quarters of the social behemoth addicted to the uses of "life as she exists."

Correspondence in another column indicates that some thought is being put out on perhaps the greatest contradiction in the whole course of spirit communion extending back half a century. The man who reads "Antiquity Unveiled" and then reads "Primitive Christianity," is bump up against a log of no mean proportions, and the query, Which is true? is of course the first thing he gasps after he catches his breath.

No one who remembers J. M. Roberts will accuse him of the likelihood of being befuddled by a sharper or lacking in learning and perspicacity. Likewise the reader or inquirer who has followed Prof. J. R. Buchanan through the tortuous years of his great pilgrimage in search for truth, will accuse him of lacking in sagacity and erudition. And yet these men have placed before the world two diametrically opposed works bearing on the existence of the most important personage of modern times, Jesus Christ. The situation is as astounding as it is inexplicable on any theory of rational mental action. Either Mr. Roberts was woefully deceived or Prof. Buchanan is. Mr. Roberts verified every essential point in the narrative of his communicating spirits so far as modern appliances for research enabled him to do so, and he built up, or the spirits purporting to communicate did for him, a case which to any scholar was apparently absolutely impregnable and irrefutable. Dr. Buchanan claims to be in possession of facts communicated by spirits and through psychometry which he corroborates by historical data, going to show that his work is the simon pure thing on which there can be no dispute or disclaimer.

The Light of Truth sets forth the facts in this remarkable contradiction with a view of quickening thought and investigation. One or the other of these works is wrong. Which is it?

CORRECTION.

Referring to the notice of Senor de Orles in last week's Light of Truth the word "Bhagarat-Gita" should read Bhagavat-gita. The error was occasioned by an oversight by the proof-reader. The word is from the Sanscrit and is divided thus: bha-ga-vat gita, or bhag-a vad gita. Bhagavat, a name of Krishna; gita, song. Literally a song relating a discourse between Krishna and his pupil Arjun in the midst of a battle. Critics pronounce it one of the most beautiful philosophical poems in the whole range of literature.

CHRISTIANITY AND THE GERMAN WORKING CLASS.

The Church of England is undergoing a reversion and the tenure of the doctrines on which it was founded hangs by a thread. Ritualism which means the incorporation of Romish rites and ceremonies, has become very pronounced and in many instances serious outbreaks have occurred. Loud protests are made by the adherents of the regime which have shook church centers to their foundations.

But while this is going on in England there is a formidable movement at work in Germany having its base in a reaction resulting from a long line and long years of inadequate, abortive methods in vogue relating churchliness to the social structure. These warnings both the British and the American Christian can not afford to ignore. They come from the land of higher criticism, the domain of the world's socialistic revolution, the land of Marx and Kant.

Many able men have of late years been investigating the religious bias of the German working classes, Dr. Rade among them, whose special purpose was to ascertain just how the German workman stands toward the church element of his country and of the world. This social and industrial explorer sent out a certain series of questions to a very large number of representative workmen. He then analyzed the responses and made a sort of composite picture of them which may be said to fairly represent the religious status of the German socialistic masses. Here is the essence of Dr. Rade's results and conclusions:

1. Concerning the church and the clergy. The radical social democratic workman considers the church a hindrance to true culture and progress, and a means in the hands of priest and pastor for the benefit of the privileged classes. Clergymen are either stupid or hypocrites. The more moderate class of workmen, some even with Christian convictions, are quite suspicious of the state churches, and think that their method of government is adapted to the needs of the ruling classes. These ideas prevail even among the evangelical workmen's unions, organizations especially established for the purpose of counteracting anti-Christian tendencies among the laboring classes.

2. Concerning church rites. The social democratic element regard these as perfectly useless, maintained only through the force of social customs and the influence of women. The more conservative class of workmen demand that in the administration of these rites no distinction be made between the rich and the poor. Compulsory baptism of infants is strongly condemned, and confirmation is both ridiculed and approved. Church funerals are also condemned by even this class of men.

3. Concerning Christ. It is strongly maintained that the Christ of history is not the Christ of the church. What Christ sought and his doctrines as since perverted are as different as day and night. Most of the workmen regard Christ as a very prominent man who took a firm stand for the emancipation of the oppressed, and if he were living today would belong to their party.

4. Concerning God and creation. God is regarded by many as an impossibility. Nature is God. They say that the world was not created, but it came into existence. The word "evolution" solves the problem for them. They are advocates of Darwin's theory. The Biblical account of creation is unscientific and an offense to conscience and a hindrance to a higher type of faith. Even the Christian class of workmen do not stand on a much higher level. They do not ac-

cept the Biblical account as it stands, but understand it symbolically.

On the whole this consensus would be the same, very likely, in nearly every European country and in the United States as well. There is nothing of positive negation or affirmation about it, showing the transitional processes through which the world's thought forces are passing. There is less of the purely materialistic negation of immortality than we expected to find, which is encouraging. In this country there is a tendency to palliate at least the proposition of man's immortality in the propaganda of current socialism. And this, we opine, is the main contention after all. The violent extreme to which German and French socialism, so far as the teachers are concerned, has gone, in forgetting or repudiating immortality, is its most distressing feature. Without this and the sequences following, which comprise as first and foremost the economic law of Christ's Sermon on the Mount, we contend that the socialistic movement will lack its integral factor, hence fall to that extent.

IT WAS THE CAT.

Great was our surprise upon reading an article in the Light of Truth in its issue of Aug. 27th. That paper, in a brief account of the birthday party given to Dr. A. M. Beecher on Aug. 5th, makes the mistake of supposing the party to have been given in honor of the senior editor of The Coming Light, and ascribes to her the dignity of having rounded out 76 years of life. Now we are not of those who tremble at the prospect of old age. On the contrary we shall welcome, in their due time, the gray head and the accumulation of wisdom which comes with multiplied years. We have not, however, passed into that period of ripened womanhood, but tarry yet in the midways of life's journey. We will not presume to inform even the genial and friendly editor of the Light of Truth exactly how old (or how young) we are; but we do assure him that to all the workers in The Coming Light office the morning of life still seems quite near, and the sunset far off in the west. At least we are quite young yet in the feelings of our hearts and the joy of being fully and actively alive.—The Coming Light.

Our esteemed contemporary doesn't know us. We never commit the indiscretion of attacking a lady's age in such brusque fashion. This piece of vandalism was committed by the office cat. But even the cat ought to have known that 76 years was too much to pile on the editorial sanctum of The Coming Light. The matter is wholly inexcusable.

SEÑOR JULIAN SEGUNDO DE OVIES.

This finely cultured and estimable gentleman is of the unobtrusive type of spiritual teachers, although one can not but be enthused by personal contact with him.

Señor de Ovies is a Spaniard—a Carlist, therefore has no sympathy with the present Spanish government in its efforts to perpetuate its policies either at home or abroad.

Señor de Ovies is a Spiritualist, and his whole life is and has been for many years, devoted to Spiritualism and the teaching of the higher and nobler phases of its vast economy. A scholar, a great traveler, a true psychic, a man of fascinating personality, he impresses with his frankness and carries conviction by his earnestness. He is for the time being located in Columbus, where he hopes to start a class in the teachings peculiar to his line of work.

Spiritualism embraces All.

SANITATION.

Physical and moral health improve each other and move forward together. These twin and prime factors of sociology derive their proper scope from sanitation, for without that there can be no stride for the better in the conditions of the poor in congested centers of population. Sanitation is the great sermon of the social doctrine. During the greater part of the last century the death rate in London was about 50 per 1,000 each year. It had decreased to 24.8 in 1850 and fell to 17.7 per 1,000 last year, though the population of the city has doubled during that time. The death rate in London is now only a little larger than in rural districts of England. These results are due to careful and systematic sanitation. To be sure myriads of people have to be driven into cleanly lives, but an immense leverage is provided by furnishing them with clean tenements and a practical drilling in the uses of correct sanitation. True economy begins here and the great responsibility resting on society is discharged in those ways and means which have for their end the health and good morals of the people. It looks absurd on the face of it to suppose that a man must be compelled to bathe and keep himself clean. Statistics will show, however, that personal filth and bad surroundings produce a large percentage of disease and death. There is no reform in municipal affairs fraught with graver or more humane importance than that of sanitation.

PROFESSOR HYSLOP AGAIN.

The views of Prof. Hyslop on the Hodgson case, printed in another column, will bear careful reading by Spiritualists and Agnostics alike. This, it appears to us, is the last ditch into which deniers of and scoffers at immortality have been driven. All things come in their course, the order of time alone governing. It may be, probably is, that Dr. Hodgson's personal investigations are the culminating point of vantage ground upon which alone certain minds in the materialistic philosophy can be reached and made to submit to the unanswerable logic of the situation. Certainly he has narrowed down for them the choice of two hypotheses, viz.: fraud and deception on his part, and open, intelligent communication between the living and the so-called dead. The first of these hypotheses requires more explanation than the admission of the latter. No blow yet struck at the vitals of crass materialism has went farther home than the account sent out by Dr. Hodgson. Spiritualists everywhere ought to be encouraged by such disclosures as this to press on in the good work.

BRING IT TO COLUMBUS.

If the National Spiritualists' Association concludes to amend the constitution relative to the place of holding annual meetings hereafter, here is a pointer for the next annual convention. The Columbus First Spiritualist church, in a series of resolutions, unanimously adopted, has invited the N. S. A. to this city. The secretary of the Columbus Board of Trade has also issued a courteous invitation to the same effect. Columbus is noted as a convention city on account of its central location, and its hospitality is proverbial, likewise its facilities for taking care of just such gatherings.

The original papers in the matter are doubtless with the convention ere this.

If you see anything in this paper that will help the man on the fence or in the ditch mark it and send it to him.

SHORT STOPS.

For humanity and the right.

Some men are marvelously virtuous—by proxy.

The Light of Truth is published at Columbus, O.

As a matter of fact sins can not be forgiven. They must be worked out.

The hobo is not a tramp. A hobo is an idle man looking for work. A tramp is an idle man getting away from work.

D. T. C. Collins, who never recovered from the shock of his daughter May's tragic death in Boston in 1896, has passed away by drowning. He lived at Midway, Ky.

"My friend," said the benign philanthropist, in such a winning, mellow manner that the mendicant replied, about six years, "how long have you been deaf and dumb?"

Let's see, was it General Sherman who said that the only really good Indian was a dead Indian? At any rate the powers that be have started in again to improve the race in that direction.

There is yellow fever in Mississippi. Instead of taking measures to suppress it, the state officials, headed by the governor, took to the woods. There is need of more than one kind of frost in that state.

Don't pray "forgive us our debts as we forgive our debtors," until you fully understand the import of the prayer. Where is the man who forgives his debtors in the proportion that he would have God forgive his own debts?

A biped in the western part of the state writes to inform us that he doesn't like the Light of Truth because it does not print so much poetry as some of the other papers. Will our esteemed contemporaries please take note?

The Canadian plebiscite on prohibition was taken to obtain the sentiment of the people. It has no legislative force; the majority being so small, some 18,000, as to render highly improbable that legislative action will be taken.

Which is the best, the people to own and operate the railroads, or the railroads to own and operate the people? If any citizen of Columbus is in doubt about it let him put the question to the Passenger Agents' association of this city. They can answer it all right.

He was only a Jew and he was found dead in a New York lodging house. He left this, however: "I came out of hospital for sick people on Blackwell's Island because they ill-treated me because I was a Jew. They are all Catholics and Protestants there. Is there any hospital in New York where I can go tonight?"

New Zealand is going to apply photography to the drink habit. In future, any one condemned on the charge of being drunk and disorderly will have to have his photograph taken, at his own expense, and distribute it among all saloons, etc. The idea is that barkeepers will then be able to refuse to serve any one whose portrait appears in this original gallery.

The Hooley disclosures in England show that there were dukes, lords, earls and other titled gentry to the number of 69 who allowed their names to be used for various sums, as bait to rope in the people in swindling enterprises. How the English people tolerate their rotten nobility is one of those questions which will never be answered perhaps until we find out how the American people tolerate their nobility. Bribery, corruption and titled aristocracy know no country, no God.

MISCELLANEOUS.

BLONDES AND BRUNETTES AND WHOM THEY SHOULD MARRY.

Senora Blanco de Ovies.

An old bachelor is a man to be pitied; but an old maid is a comfort to the world if she is happy and loves cats; if not, woe betide those who come under her displeasure. She is easily told by her mouth running down at the corners—not wearing a mustache like an unruly bachelor. There is no way of disguising the fact she has met with a series of disappointments, and that style of mouth always controls a vinegary-toned voice of strong mental calibre.

But look at the other extreme of old maid; truly is she not a great benefit to assist all her relatives at any and all times, in any line of work, even to bringing up other people's children? Some women who wait to marry until they get a little old are better off single, as few are willing to learn new ways, and not marrying a man who will give in to their ideas, find marriage a failure.

It would be better to die unwept, unsung by any man, than marry for convenience.

Some people marry because they want some one to love; others some one to love them.

In some of these cases the honeymoon lasts ten days, and a poodle dog could love longer than that.

Some men are unhappy who marry the wife and get the mother-in-law thrown in. My idea is to hunt a nice mother-in-law and marry her daughter, as a much lesser evil.

You should never fall in love, especially with the teeth and eyes, as they are poor guides.

Marriage will always remain a farce unless perfect affinity of mind and soul is combined with the physical. How many think or even know what affinity is?

We learn, that to see clearly, one imbibes "poetry, prophecy and religion in one."

Hundreds can talk to one who can think. Thousands can think to one who can see. Reason and love guided by will gives perfect judgment.

Blondes and brunettes and whom they should marry? You ask, "Is there any difference?" Most decidedly!

First, there is no mating between thin and thick necks. Aristophanes tells us of primitive man with a round body, like a barrel, four arms, four legs and two heads. These men when they ran, such was their swiftness, they resembled circus tumblers. Two of them scaled the gates of heaven and insulted the gods; whereupon a council of war was held as to their punishment. As they wished to retain their sacrifices instead of killing them as Zeus did the giants, with thunderbolts, they halved them in two, as you would split a cold boiled egg with a hair—and told them if that was not a lesson they would halve them again and make them to hop upon one leg. Since that time in old mythical days man has gone about the world looking like a flat fish, seeking a mate to perfect the rounded figure of primitive ideal man. Imagine, my friends, how funny it is to see how far from the rule men and women of today are. For instance, a long slim woman and a short fat man—or a very tiny thin woman and a mountain of a man. Thick and thin, hit and miss, certainly can not combine into a perfect circle.

Besides a thin, bilious temperament is not fond of pork and beans, and a thick-necked person will eat a boiled dinner that is sufficient to cause a

divorce if often repeated. If you give to a thin-necked person disagreeable physical food they revolt, are continuously irritated and life is a failure. A thin-necked blonde is false to herself to marry anyone but an intellectual man, as of all women she has less love and emotive element to care for the physical man. A thick-necked blonde is not so intellectual, loves horses, children and out of door life—gaiety of all kinds.

The thick-necked brunette can take food more on the meat order than a blonde, as the skin of a blonde is more delicate. Take the census of London, England. Blondes from the country, but not in the city, as meat foods destroy the coloring and cause the hair to turn dark. A thin brunette loves but rarely; is harder to please, and may, before selecting the man, be termed a flirt.

The thick-necked brunette loves with her eyes open, and a brunette loves to the death; but the blonde takes a man who loves her to the edge of the cliff, looks over, and allows the companion to jump down, whilst she stays, erect, unscathed, as to affections, on terra firma. Such is a study of the soul of these two types after eight years' constant study in characterizing men and women, and I claim the lack of understanding these necessary matings of the temperament as the real secret of so many divorces.

First, there must be three special affinities to unite man to woman—soul, mind and body. The intellectual or mental or mind affinity is undemonstrative; it is that love where a man and wife may feel perfectly contented in the fact of being alone in a room, not even speaking, but silently communing, agreeing in works of philanthropy and religion. Vital, physical or body love is that in which affection can only be retained whilst the physical attraction lives.

Did not Psyche, being commanded by the gods to go down into Hades and bring back a sample of Beauty in a box, raise the lid to behold a vapor? Such being the case, only the mental and moral law is everlasting; so much so, I firmly believe men and women who understand this law and have entered into the holy bond of matrimony, these affinities will continue after death. Thoughts and soul being indestructible, they will continue to go on into millions of time, in fact, forever; whilst physical love may at any moment become effaced by a malignant disease, an accident to mar the beauty, such as a wooden leg, false teeth, a hollow cheek, which causes the physical lover to seek a new fancy. "As a man thinketh in his heart, so he is!"

As long as men are men, physical beauty will have power to attract.

Take the historical beauties. Helen of Troy at forty perpetrated the most celebrated elopement. At fifty her husband took her back. Cleopatra, past 30, captured Marc Antony. Anne of Austria was the handsomest queen in Europe at 38. Madame de Maintenon was 43 when Louis married her. Catherine of Russia was a beauty at 35; Mills. Mars at 45; Madame Recamier, whose purity disdained an emperor, held sway from the age of 38 for 15 years as the beauty of Europe. Ninon del' Enclos was the idol of three generations; at 72 she completely fascinated a wise old abbe.

A woman's best years are from 36 to 40, and many revolutions of the entire world can be laid at the door of woman's fatal beauty. Love rules the world.

There is a science of physical beauty; a reflection from the inner life that will not die, and to this end should all women tend. When we follow the poet who said, "Life is a leaf of paper white, whereon each one of us may write a line or two, and then

comes night; greatly begin though thou hast time but for a line, be that sublime."

When do we begin to think? First prenatally. The Creator, with his instruments, man and woman, begins the moulding of that future thinker. If the clay is tainted, the soul will have a struggle to eliminate the weak spots; but it can be done. The following thoughts occurred to me one time in studying a man on the street in Rochester, N. Y. I could not see any excuse for his existence as far as he was concerned. I wondered what evil tendencies his parents must have had to bring this man into the world, and how different he would have been under other circumstances of birth.

I once met a man of careless make,
With slouched gait and hat to match;
I saw at a glance how he would take
Life, as it were, in one foul catch;
And all day long was his only refrain—
"Nothing from nothing and nothing remain."

This man had a pipe of ancient look,
Knew not the loss of a brier root;
Was neither old, or young, or a crook,
Yet he was all of these to boot;
And all day long did he muse in this strain—
"Nothing from nothing and nothing remain."

Why should it be thus, you all may ask?
Was he born for better or worse?
Ah! that is the question, sad, sad task
To answer. This man is a curse!
And all day long this man's life would proclaim:
"Nothing from nothing and nothing remain."

Prenatal influence is now the fad,
Who was to blame for this man's birth?
Think you his mother was naught but sad,
Could her life have been one of mirth?
For all day long he may sigh in vain—
"Nothing from nothing and nothing remain."

Scoff as you may, as scoffers all do,
We are born here we reach this land;
And each mother if she only knew
Can make of us all that is grand,
And all day long, in sunshine or in rain,
"Something from something and something remain."

This man had parents who were not mated.

Often the question is asked, "Should not opposites marry?" That is an exploded theory. They may be so opposite as never to unite in harmony; such as a man who loves music and a wife who dislikes it. He is going to have music, and consequently seeks other company where he can hear it; the wife remains at home.

The only lasting, perfect marriage is the one that unites "two souls with a single thought, two hearts that beat as one." Such a marriage has been blessed by the divine hand of "Him who doeth all things well" and understandingly.

SENORA BLANCO DE OVIES.

TO THE SPIRITUALISTS OF WISCONSIN.

Having taken up the work again in Milwaukee with the Unity society, it is my desire to reach as many of our people during the week as possible in the interest of a state society, in the holding of a convention for the purpose of organizing a state society at some convenient point, and placing Wisconsin in line with other states in the upbuilding of our cause. I should like to visit as many points during the week as possible, returning for my Sunday's work with the Unity society. Will the friends please bestir themselves and let us have such an awakening as Wisconsin has not had for years. Let me hear from friends and when writing please enclose a stamp for reply. Address your letters to 422 Grand Ave., Milwaukee, Wis. Yours for the truth and right,

G. H. BROOKS.

422 Grand Ave., Milwaukee, Wis., care Mr. O. Williams.

ANIMAL INSTINCT AND HUMAN WISDOM.

We often hear comparisons made between the instincts of animals and man. The lower animals are often given the best of the argument, which seems only just in many cases.

This may be true of men, who like logs of wood, are drifting down the stream of time, until they meet the surf and are thrown on the beach. Or like the people Emerson speaks of who "Have a thought enter their heads once in two weeks."

The Homing pigeon can be taught to carry messages long distances, by patient training. They love home so dearly they will suffer great hardships in returning to their home. To learn them to carry messages they must be taken while young short distances from home at first and set at liberty with an older bird. By making the distance longer each lesson they soon become expert carriers. They never carry messages from home, but will carry any small parcel attached to their body in making their flight back to their native loft.

The horse, dog and cat have been known to return home many miles over dangerous mountain ranges and across large rivers. The intelligence of some of the migratory birds seems to be given them by hereditary instinct. Some reptiles lay their eggs in the warm sand near the water. When the young hatch out they scramble forth with to the water. There is no faculty in animal or bird but can be improved by training. The carrier pigeon if left in his native loft would never attract any notice.

There is a latent force or trait in man which, if trained and fully developed, will bring more marvelous results than is possible in the lower animals. When we consider the difference in the intelligence between animal and man we find it is in degree only. Animals have instinct, man has wisdom.

Andersen says: "The bird flies in ignorance of the laws of gravitation. We may take the same amount of flesh and feathers and apply the same law the bird does in its flight, but our experiment is a failure." In the living bird intelligence is applied, which is a part of the bird—a part not having weight, form or material parts. The lower animals learn by the pangs of hunger or fear of punishment or death from other animals, or birds. When a wolf starts in pursuit of a deer the first knowledge the deer has that it is being pursued is when it sees the wolf on its track.

It is far different with man. The Deity sits enthroned within the temple of man to warn him of the very approach of danger. A man was awakened from sleep by the voice of the Deity, saying: "There is a man in the house." The man thinking it was only a dream went to sleep again, when he was awakened again by the inner voice saying: "There is a man in the house." He paid attention to the voice this time and scared the burglar from the house.

A cattle dealer when several miles from home dreamed twice in succession that his family was being killed by burglars, who had entered the house for money. The man acted promptly on the dream and went home immediately. On reaching home he found all his family killed but one daughter, who had escaped and hid in a cave some distance from the house. When the daughter was not found in the house her father said: "She is in the cave at the foot of the hill. I saw her hide there in my dream."

Lincoln saw his funeral many months before his death. Elijah was warned that the king was searching for him to kill him and knew there was a reward offered for his life to any

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CORRESPONDENCE

THE FIELD AT A GLANCE.

Moses Hull lectured in Olean, N. Y., last Sunday.

Abbey A. Judson's present address is Arlington, N. J.

Mrs. Nettie Holt Harding has been lecturing at Malden, Mass.

F. Cordon White is now located at 283 Seventh street, Buffalo, N. Y.

Edgar W. Emerson is now located in Boston, at 603 Tremont street.

Edgar W. Emerson lectured and gave messages in Manchester, N. H., recently.

Mrs. C. Fannie Allyn recently addressed the Spiritualists of Worcester, Mass.

Mr. E. W. Wallis continues his success as speaker for the Norwich (Ct.) Spiritual Union.

Dr. J. C. Street recently addressed the First Society of Spiritualists of New York city.

Mrs. Maggie Waite may be addressed for the present at 72 Shuter St., Toronto, Ont., Canada.

Mrs. E. V. Newman, formerly of Scranton, Pa., now resides at 879 Main street, Buffalo, N. Y.

Mrs. Lucy J. Williams of Bruderville, Mich., was ordained Aug. 16 by the Michigan State association.

W. J. Colville divides his time between Philadelphia and New York city. In the latter city he has classes.

Mrs. Abby N. Burnham was the speaker at the opening of the First Spiritualists' society of Salem, Mass.

Mr. F. A. Wiggins has been installed as pastor of the Brooklyn Woman's Progressive Union for the coming season.

Mrs. B. B. Hill represents as delegate to the N. S. A. convention The Woman's Progressive Union of Philadelphia, Pa.

Mrs. Cora L. V. Richmond has opened her season's work in Washington, D. C. Her many friends gave her a hearty welcome home.

Mrs. M. T. Longley conducted services at the Boston Spiritual Temple on the occasion of the re-opened regular meetings in Berkeley hall.

Dr. Chas. W. Hidden is busily engaged among the Massachusetts societies. Dr. Hidden is also an earnest worker for the veteran's Home.

Miss Gussie Taylor of Buffalo is the regularly engaged lecturer for the Buffalo Spiritual society. Place of meeting, Eagle street, near Cedar street.

Mrs. Cella Loucks has been laboring to get the Findlay, O., Spiritualists interested, and has succeeded to the extent of holding meetings in the different homes.

Frank T. Ripley has two Sundays in October and all of November open. For engagements for lectures and tests address all letters to Frank T. Ripley, Baraboo, Wis., Box 679.

Geo. H. Brooks held a four days' meeting at Sheboygan Falls, Wis., last week. He holds a four days' meeting at Stevens' Point, Wis., the present week, beginning the 18th.

Miss Maud Lyons delivered a fine lecture before the Buffalo Spiritual society last Sunday. It is predicted that Miss Lyons will, with practice, develop into a fine lecturer and medium.

Societies within 200 miles of Washington, D. C., desiring the services of A. E. Tisdale, the blind orator and singer, may address him at 600 Pennsylvania avenue S. E., Washington, D. C.

D. W. Hull has returned home to Norton, Kan., from the campmeetings, and is ready to make engagements from and after Dec. 1. Nov. 11 he commences a series of lectures at Atlanta, Neb. Permanent address, Norton, Kan.

The Philadelphia Spiritualist society closed the month of September with Mr. Victor Wydes of England as trance speaker and psychometrist, much to the satisfaction of all concerned. The officers of this society give him their hearty approval.

Mrs. Ida P. A. Whitlock of Providence, R. I., was tendered a reception by her friends at Marlboro, Mass., on Saturday eve, Oct. 8th. She has spoken for the spiritual society of that place several times in the past few years and has won many friends by her earnest and cheery manner.

Carrie F. Weatherford held services at Rendville on the 6th inst; Springfield, 13th and 14th; will be at Vigo and Chillicothe the 19th, 20th and 21st. Has open week nights for November and wishes to hear from other cities who like to work in harmony with the N. S. A. and the Ohio S. S. A. For lectures, tests and improvised songs address her at 51 E. Rich st., Columbus, O.

Mrs. H. S. Lake, the gifted speaker and rare psychic, whose labors, because of illness, were temporarily suspended, has so far recovered as to be able to arrange for a few addresses on the northern Pacific coast. Her old-time friends in that section who listened to her inspired utterances 20 years ago, may be sure she still has something new and helpful to say. For the present she may be addressed at Olympia, Wash.

The audiences at the First Spiritual church of Columbus are first-class in numbers and quality, the church being filled at each session with the thinking people of the city. The Progressive Lyceum at 9:30 a. m. holds all with the strongest interest. The large classes of young people and adults are studying Moses Hull's Bible Spiritualism and Topics of the Times respectively. The children have the regular lyceum lessons. A series of unique entertainments have been planned in connection with the bi-monthly socials, which are being well received. The attendance at the last social was about 200. A test seance is always given at these gatherings by the pastor, Mrs. Weatherford.

C. M. E. Ridge, secretary, writes: The Washington Union Association of Spiritualists of Minneapolis are again in harness and have been at work since Sept. 4. Our beloved pastor, Mrs. C. D. Pruden, conducts the lyceum and afternoon services. Rev. W. F. Peck of St. Louis occupied the platform in the evening and lectured to large audiences. Our lyceum is progressing well under the able conductorship of Pastor Mrs. C. D. Pruden. The children are very intelligent and attend regularly. We shall be glad to correspond with mediums and speakers that may be traveling this way with the view of engagement as they pass through, provided they are endorsed and carry credentials from the national or any state association of Spiritualists. We want bonafide Spiritualists only.

OBITUARY.

Passed to spirit life at Anderson, Ind., Oct. 7th, Miss Gertrude Millsap, daughter of Mr. and Mrs. P. B. Millsap, well known Spiritualists. Miss Gertrude was a bright and winsome young lady, beloved by a host of friends, who crowded the house and yard at the funeral on Sunday. Funeral address by Mrs. Lily M. Thibaud, its subject, "There is no Death."

MRS. CHARLES H. WHITTIER.

On the 6th day of the present month the body of Mrs. Charles H. Whittier was laid away in the beautiful little cemetery at Delphos, O.

Mrs. Whittier, whose maiden name was Sarah Thomas Berry, was born in Winthrop, Maine, Feb. 14, 1823, being now in her 66th year. She was married to Charles H. Whittier Dec. 1, 1852. They had five children, two of whom died in infancy, the surviving children being Mrs. Laura Morton, Mrs. Rose Risley, wife of C. W. Risley, secretary of the Light of Truth Pub. Co., and Mr. Harry Whittier. Mrs. Whittier is the last of a family of five children. She was a progressive, earnest student of life, and while she had been an invalid for many years, she had always maintained a cheerful exterior had proved to be a devoted wife and mother, a good neighbor and true friend. She embraced Spiritualism many years ago and was a most earnest student of the subject. Her husband and children all believe in Spiritualism as their mother did. Her last illness had been a long and painful one, and she looked forward with great pleasure to her release. She personally made many of the arrangements for the funeral, and desired that the services should be of such a character that the beauty of Spiritualism should be understood by her friends in attendance.

In accordance with her wishes Dr. Adah Sheehan Horman of Cincinnati, O., conducted the services, assisted by Dr. Thomas, the Congregational minister, who, as neighbor and friend, understanding her philosophy, feelingly expressed himself as to her worth and character. It is needless to say that Dr. Sheehan's address was beautiful and fully appreciated by all present. Services were held at Lima, O., where she passed away on Thursday at 4 o'clock in the afternoon, on the 6th inst. The body was taken to Delphos, O., the following morning, and services held at the cemetery.

The coffin was laden with beautiful blossoms, the kindly offerings of numerous friends, whose attendance was a tribute to her worth.

EXPLANATION WANTED.

To the Editor: I do not know whether you have ever read a book called "Antiquity Unveiled," but it consists of hundreds of communications through a trance medium from so-called spirits of ancient philosophers, popes, emperors, bishops, etc., all with fullest details of names, dates and references, all of which are fully authenticated.

The chief aim of all of which goes to prove that Jesus of the Apostles never existed, and that the Christian religion is nothing but plagiarism from Paganism, etc.

Now we have Dr. Buchanan coming out with a book in which he asserts that he has conversed personally with Jesus of the Apostles.

How do you reconcile these inconsistencies? I am inclined to believe the former and doubt the latter, although the source of either seems equally good.

Will you kindly answer this from a Spiritualistic point of view in an early issue as possible, and oblige, yours very truly

A. K. VENNING.

Los Angeles, Cal.

Foreign magazines received: Journal of the Maha-Bodhi Society, Calcutta, India; Constancia, Buenos Ayres, Le Spiritualesme Modern, Revue Des Sciences Morales, Paris; Het Tockomstig Leven, Utrecht.

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THE FAILURE

The Rev. remarkable services rendered a sensational pounced upon clergy of all Costa, however and has anew letter to the "What is to of the var Though the people increa we must ne the religion fact is that grow by the grow by m speak in de church repe by confirma present nur of about, an wood" had little incre have appe means hav an increa church is by the fa with \$82.3 provide se the Episc seats ony you know one in re fast the say, but any sect of the un by the A have be ests have being 15' creased 1 to 19,738

HONEST

To th article i "If you it, no r it goes. thodox? ism, th centuri the me million abomin unders the ch lend it instan prophe of Joh suit t not re cerely Jack

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THE FAILURES OF SECTARIANISM

The Rev. Dr. De Costa, whose remarkable sermon two weeks ago created a sensation in New York, was pounced upon by critics among the clergy of all denominations. Rev. De Costa, however, maintains his position and has answered his critics in a long letter to the New York Journal, from which the following is taken:

"What is to beset the growth of the various religious bodies? Though the unchurched portion of the people increases with alarming speed, we must nevertheless recognize that the religionists grow likewise. The fact is that while the churched folk grow by thousands the unchurched grow by millions. I can not here speak in detail, though the Episcopal church reports 46,099 persons added by confirmation last year, giving the present number 664,083 as the result of about, say, 200 years. If the 'dead wood' had been faithfully thrown out little increase in the sum total might have appeared. In fact, no proper means have been employed to secure an increase. The animus of the church is far from popular, as shown by the fact that while the Baptists, with \$82,300,000 of church property, provide seats for 11,560,000 persons, the Episcopal church, with \$82,835,000, seats only 1,360,000. 'Oh, the Baptists, you know, look after the blacks,' said one in reply to the statement. How fast the Baptists increase I can not say, but it will be some time before any sect can wipe out the margin of the unchurched fifty millions. I see by the Advocate that the Methodists have been debating why their interests have fallen off, the growth of 1894 being 157,586, while it steadily decreased until last year it went down to 19,738."

HONEST, PERHAPS, BUT LACKS PERSPICACITY.

To the Editor: Encouraged by an article in Light of Truth which reads, "If you have an honest thought, utter it, no matter who it hits," etc., here it goes. Is Moses Hull a Biblical orthodox? His reiteration of "Spiritualists, the Bible is your book," would seem so. This book, which was for centuries and is yet to a great extent the medium by which the few keep millions, under foot, a history of abomination of the Jews. I can not understand how the Light of Truth, the champion of the oppressed, can lend its columns to such bosh as, for instance, in No. 13, page 11: "Malachi prophesied the return of Elijah, which prophecy was fulfilled in the person of John the Baptist." This is an insult to common intelligence. I will not read his works any longer. Sincerely,
THEODORE FOX.
Jackson, O.

There is no problem today in the midst of all the myriads of things that interest and absorb mankind, that equals in importance and in the objects it confers, the problem of the future life—immortality. The intelligent Spiritualist who feels that he has solved this problem is or ought to be of all men the most gracious, happy, and hopeful.

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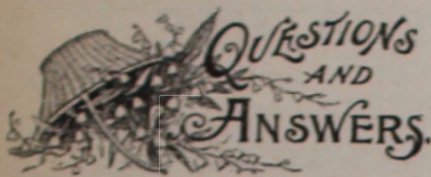
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Question.—Of what benefit is it to an inheritance loser if the robber thereof suffers in the future?—Victim.

Answer.—There is no such thing as an inheritance loser. What seems so is but destiny. Some have evil qualifications that need disappointment and deferred hopes to allay or root out and are thus made to believe by promises that an inheritance is coming to them. Others have such qualifications in modified form and have such an inheritance hanging over them for years before attained. To accomplish such a destiny—the needed suffering to develop the needed positive qualification, or the one antithetical to the negative or evil one—men and women are employed to intervene for the purpose of bringing about the results required. Of course there are exceptions where jealousy rules and does harm in such respects. But justice also rules, which opposes these and brings disaster to them in comparison to the injury done, while the intended heir is compensated in other ways by a transference of the losses to the victim. Not directly, but indirectly. You can not injure a brother mortal but that you must undergo the same in like ratio. You can not rob one without being robbed in comparison, sooner or later. You can not escape your destiny—whether self-created or inherited. Whatever has been imposed will be imposed. No one can use another selfishly without paying for it in justification to the victim. Whatever advantage we take by circumstances must be neutralized by deeds compatible with the gain or it will be taken by calamities or sickness. Those we humiliate will be exalted otherwise, and we must suffer what has been given or imposed. A penurious man is often made the victim of an extravagant heir-at-law or alliance by marriage; an autocrat the victim of circumstances by which he is humiliated or made to suffer what he has caused others to suffer; a selfish man to be swindled to the amount he has pressed out of another in the form of unpaid services. All must be neutralized to bring man back into harmony with nature. Not out of revenge, but for love to prevent him from suffering in the future; for to be out of harmony with nature means pain or disease in this life, and gloom or discontent—darkness or remorse—in the next. But those who escape this blessing—so-called punishment—here, will have to undergo it in the next life. We can not escape our destiny. All duty or labor left undone has to be finished, and in the face of a more terrible reality than earth can possibly give or impose. Here but few know (intuitively) why others are undergoing trials. There all know it. We can not hide our shame or selfishness from anybody. And all know the particulars in comparison to their curiosity to know. There selfishness is analyzed to the core, and injustice condemned beyond all other human qualifications or doings. Share with your fellow man rather than impose, and you will never be an inheritance loser or have cause to complain about any kind of losses.

Question.—Is the sun a burning mass as generally believed?—Psychic Student.

Answer.—No; but there is a truth in the assertion nevertheless. The sun is the center of electrical action of this system, being to its planets what an arc light is to its surroundings. Of course, there is consumption as in the candles of the street lamps, and that may be compared to a burning or seething mass. But its light and heat does not originate from this per se. Every planet is an arc light on a small scale, giving forth its electrical energies at the poles, which is seen at times, when very active, in the form of the aurora borealis. These outpourings fly to the sun and supply it as the power house supplies the wire. This in turn illuminates planetary atmospheres by affinity—like affecting like—as the atmosphere or electric covering of planets is touched by the sun's electricity. Even the moon has such an atmosphere or electric covering, only deficient in the material elements as oxygen, hydrogen, nitrogen, etc., to sustain life. You are immersed in electricity. It is the life of the material universe, and constitutes the link between matter and spirit or intelligence. The brain could not think without the aid of electricity. The latter is needed to connect thought or the soul's consciousness with the material element. Thought is thus the body's law. In like manner intelligence is the law of matter—the force, if you choose—that guides it, develops it and brings forth its kind by so-called evolution. Electricity is the link that binds this intelligent or conscious force with matter. All material bodies have it, unless carbonized, and thus capable of bringing forth some form of life. The sun is what may be termed a carbonized body, or very near it, and will probably remain so, as it holds the position where it cannot get away and must play the part of illuminator noliens volens. Of course, this is due to the fact that the most vital portions of the original mass fly off first and form the planets, though suns at first which throw off satellites, also productive of life in some form until their parent body cools off to become a life-giving body herself. Now, the sun is the only illuminator left, and will continue to be so as long as the planets generate electricity with which to feed her. When the planets die the sun dies—not vice versa, as is generally believed. The life of the sun, therefore, depends on the life of the planets. But as hardly one-third of the existing planetary energy has so far been expended, this system has still a small eternity to live and bring forth souls for the higher realms.

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"Ye see, Hinnissy, th' Indyun is bound fr to give way to th' onward march iv white civilization; you an' me, Hinnissy, is th' white civilization. I come along an' I foind ol' Snakes-in-His-Gaiters livin' quiet an' dacent in a new fram house. Thinks I, 'tis a shame fr to lave this savage man in possession iv this foine abode an' him not able fr to vote an' without a frind on th' police foorce. So says I, 'Snakes,' I says, 'git along,' says I. 'I want yer house an' ye best move out west iv th' tracks an' dig a hole fr yerself,' I says. 'Divvie th' fut will I step out iv this house,' says Snakes. 'I built it an' I have the law on me side,' he says.

"Fr why should I take Mary Ann, an' Terence an' Honoria, an' Robert Immitt Snakes, an' all me little Snakes an' rustle out west iv th' tracks,' he says, 'far from th' bones iv me ancestors,' he says, 'an' beyond the wather-pipe extinction,' he says. 'Because' says I, 'I am th' walkin' dilygate iv white civilization,' I says. 'I'm jist as civilized as you,' says Snakes. 'I wear pants, an' a plug hat,' he says. 'Ye might wear tin pairs,' says I, 'an' all at wanst,' I says, 'an' ye'd still be a savage,' says I, 'an' I'd be civilized,' I says, 'if I hadn't on so much as a hangle bracelet,' I says. 'So get out,' says I, 'fr the planny movers is outside r-ready to go to wurruk,' I says.

"Well, Snakes he fires a shove lid at me an' I go down to th' polis station an' says I: 'Loot,' I says, 'there's a drunken Indyun not voting up near th' mills an' he's carryin' on outrageous an' he won't let me hang me pitechers on his wall,' says I. 'Vile savage,' says th' Loot, 'I'll tache him to raysplet th' rules iv civilization,' he says. An' he takes out a wagon load an' goes afther Snakes.

"Well, me frind Snakes gives him battle, an' knowin' th' premises well he's able to put up a gr-reat fight, but afther a while they rip him away an' have him in th' pathrol wagon with a man settin' on his head. An' thin he's put undher bonds to kape the pace, an' they sind him out west iv th' thracks an' I move into th' house an' tear out th' front an' start a faro bank. Some day whin I git tired or th' Swedes dhrove me out or Schwartzmeister makes his lunch too sthrong fr competition I'll go afther Snakes agin.—Peter Dunne in Chicago Evening Journal.

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NEWS OF THE WEEK

Profits of the trans-Mississippi exposition up to date are about \$50,000. Prohibition was carried at the late elections in Canada by a small majority.

Henry George refused the gubernatorial nomination of Independent Democrats of New York.

The Spanish peace commissioners are pressing the United States to assume the so-called Cuban debt.

Ground was broken on the 13th inst. for the new statehouse annex in the capitol grounds at Columbus, O.

The battleships Oregon and Iowa sailed from New York on the 12th inst. with sealed orders from Washington.

Reports from St. Petersburg say that the peace conference of nations will be held in the Russian capital during January.

Jesse Lewisohn is under contract to marry Lillian Russell, etc., as soon as she is untangled from the last impediment, whose name is Perugini.

The American flag was hoisted in San Juan, Porto Rico, on the 18th inst., and formal possession of the island turned over the United States government.

The Milwaukee police have discovered an alleged polygamist, who, they say, has from a dozen to 20 wives. His name is Frederick William Doesing, but he has many aliases.

Mrs. George was held for the action of the grand jury on a charge of first degree murder in shooting Mr. Saxton at Canton, O. She will languish in jail until January, when the grand jury meets.

The brewery syndicate which recently acquired the breweries of Cleveland and Sandusky, O., is now making negotiations for the purchase of breweries in Columbus, Cincinnati and other Ohio towns.

Ex-Queen Liliuokalani will leave Honolulu for Washington about the middle of November, to present her claim in congress for remuneration for the loss of her throne and the revenue from the crown lands.

The Third Illinois, Sixth Massachusetts, Fourth Ohio and Third Wisconsin regiments have been ordered home from Porto Rico. On their arrival they will be given 60 days' furlough and then mustered out.

We are informed that the Brown university football team will be captained by Murphy, while the squad will be Sheehan, O'Reilly, Melendy, Dugan, Dick Croker, Jr., etc. Sounds like a Tammany roll-call—The Citizen.

Ismail Bey, civil governor of the island of Crete, informed the Mussulman notables that the sultan will withdraw the Turkish troops from Crete, in accordance with the demands of Great Britain, Russia, France and Italy.

George Saxton, brother of Mrs. McKinley, wife of the president, was shot to death on the street in Canton, O., on the evening of October 7. A woman named Anna George is charged with the shooting. When arraigned she plead not guilty.

Aguinaldo, the insurgent leader of the Philippines, has written a letter to the pope in which he assures his holiness that all religions in the Philippine Islands will be respected and that religious bodies of all denominations will be protected.

The striking laborers of Paris have rejected the municipal council's proposals looking to a settlement of the strike and nearly all the unions and the men at work upon the greater part of the buildings in course of erection have decided to join in the strike.

A national figure passed away when A. Oakley Hall, ex-mayor of New York, died last week. He was involved in the famous Tweed ring and suffered with the rest by the exposures of 1871. It was never shown that he profited personally by his connection with the ring.

At the state prison at Laporte, Ind., it is proposed to try an outdoor experiment by the purchase of a large contiguous farm, which will be drained and worked by the convicts as a market garden, from which to supply vegetables and fruits to other state institutions.

At the moment of the killing of her brother at Canton, O., by a murderous woman, Major and Mrs. McKinley were receiving the high dignitaries of the Episcopal church at the White House, while the band was playing "Blest Be the Tie That Binds" and "Nearer, My God, to Thee."

Mrs. Julius Voght, a medium, of Denver, Colo., was found dead in her apartments on Oct. 7 with a twisted towel tied tightly around her neck. No clue to the murderer, but the police believe that the deed was committed by the same "strangler" who murdered three women there in 1894.

The navy department has made public the findings and sentence of the court martial in the case of Rev. McIntyre, the mouthy Denver chaplain. He was charged with scandalous conduct tending to the destruction of good morals, good order and discipline in the navy, was proved guilty and dismissed from the naval service.

The great gun inventor, Hiram Maxim, says that the woman who calls herself Mrs. Helen Maxim is not his wife, but she has persecuted him for twenty years, and broken up his family. She denies this and says she stole the marriage certificate she had, and that she is merely a much-wronged woman, fighting for her rights.

A savage battle took place at Virden, Ill., on the 12th inst., between union coal miners and a train load of imported negroes from Alabama which the Chicago-Virden Coal company were transporting to take the places of the miners on strike. Fourteen killed and eighteen wounded at Virden and a number aboard the train also injured.

The Ladies' Legal Association is a new thing in New York city. Subscribers pay \$2 upon enrollment and \$8 per year in advance. This entitles them to consult the society's attorneys whenever necessary. There is a will and probate department, and upon the payment of a small additional fee counsel will draft a will. A feature of the association is its identification ticket, a simple card bearing the number of the subscriber, no name, and the association's address. On it is the request to notify the association at once in case of accident, and the information that telegram, telephone or messenger charges for this notification will be paid.

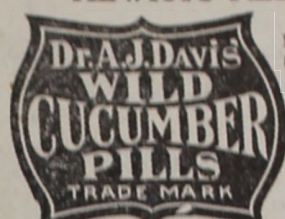
COMPLINE.

As evening settles down along the land,
And lamps blink and the world is lulled
Asleep,
Then through the spirit moves a knowledge deep
The day denies us; then a living hand
Nestles from Nature into ours, as sand
Slides in the glass; we dream, and half
We leap
The barriers that the dumb Records keep,
A ray streams through, and half we understand.
For twilight is the spirit's dwelling place,
Where mystery melts the slow-dissolving world
And ghosts of order step from accident.
Faith that still hovers where the dew is
pearled
Steals forth and beckons, and from banishment
Our dear selves we summon face to face.
—H. S. Morris.

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